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NEWS of A

TRUMPET

Sounding in the

WILDERNESS.

OR,

The *Quakers* Antient Teſtimony Revived, Examined and Compared with it ſelf, and alſo with their New Doctrine.

Whereby the Ignorant may learn Wiſdom, and the Wiſe advance in their Underſtandings.

Collected with Diligence, and carefully cited from their Antient and Later Writings, and Recommended to the ſerious Reading and Conſideration of all Enquiring Chriſ[illegible]

Daniel Leeds

Prov. 27. v. 5. *Open Rebuke is better than ſecret Love.*

Printed and Sold by William Bradford *at the Bible in* New-York, 1697.

Friendly Reader;

THere has happened some Errors in printing the following treatise, occasioned partly by my distance from the Press, and partly by reason of its being thronged with other Work. But the chief of them are here noted, which the Reader is desired to observe in reading, and particularly one above the rest, it is in pag. 11. 2d column, at the end of 8th line, these following words are left out, which the Reader is desired to add, *viz.* [" *And his Flesh, and Blood,* " *and Bones are of his Nature*] for *Isaac Pennington*'s words are these, *viz.* " *For that which he* " (Christ) *took upon him was our Garment, even* " *the flesh and blood of our Nature, which is of an* " *earthly perishing Nature; but he is of an eternal* " *Nature, and his flesh and blood and bones are of* " *his Nature.*

The rest are escapes of less Note, which follow, *viz.*

Page 4. line 23. blot out *but.* p. 10. l. 10 for 83 read 283. p. 26. l. 10. read *so that as W. P.* p. 38. l. 1. for *as above*, r. *before at Numb.* 27. p 52. l. 17. read *deny Christ to be God and Man.* p. 54. l. 10. f. 10. r. 107. p. 58. l. 3. r. *lugg.* p. 72. l. 6. f. *and* r. *or.* p. 74. l. 9 r. *knaw.* p. 78. l. 15. r. *cutting.* p. 106. l. 24. r. *if.* p. 107. l. 26. for 5. 13. read 513. p. 110. l. 20. r. *fears.* p. 111. l. 11. r. *falsly.* p. 130. l. 7. f. *after* r. *sew.* p. 133. 2. r. *eternal God.*

The PREFACE.

NOtwithstanding the ensuing Treatise seems to render the People called Quakers not only Hetrodox in their Doctrines, but Inconstant and Hypocritical therein also; yet it is my real belief, That the Quakers at first came forth in Life and Power, and made a good beginning, ‖ according to what was made manifest to them. Yet nevertheless by reading their Books of Controversie, 'tis easily seen how the Life and Power, that formerly attended them, did more and more vanish, as they fell to contending with one another about Trifles and Ceremonies, instituting this and that Order, and getting into Form; and this some of themselves did formerly discern. They at first came forth in Power, at last settled down in Form. And yet, I am livingly sensible that there are many, yea, very many honest sincere hearted People among the Quakers, even among those who are Opposers of George Keith and his Late Seperates. And therefore God forbid that my Design should be other than that the Haughtiness of the Proud in Spirit should be abased, and Babels Buildings overturned, &c. And when my

‖ Indeed so did most of Sects in Christendom.

Intentions were firſt ſet on this enſuing Work, I had taken G. K's Books in equally with the reſt, or elſe I ſhould have been partial, as Caleb Puſey *has been* [being blinded with Prejudice, *as his Term is*] *in only ſaulting* G. K's *Books, but not his Oppoſers; but as I proceeded on, at length I found* G. K. (*according to the Example of good men in all Ages*) *has publickly acknowledged himſelf guilty of Errors in divers of his former Books, and promiſed a Correction of the ſame; and now of late we have his Retractation come over in Print. And I would to God his Oppoſers had been as ſenſible of this great diſcovering Day, to have made the like Confeſſion, and ſo at once have laid the Controverſie in the Duſt, and thereby have ſtopt this from ever ſeeing the light, which would have been matter of joy to me, and all concerned in this Controverſie, who have a true Zeal for God and his Truth. For as I have from my Youth been trained up in the* Quakers *Diſcipline, ſo it has been the goodneſs of God to me to incline my Mind to ſeek after him, and that with a Deſire after Knowledge, leſt my Zeal ſhould only proceed from Ignorance.*

And is ſtill remaining in my Memory, That when I was ſcarce ſeven Years old, my Mother (being Religious) uſed to take me aſide to pray to God with her upon my Knees; but ſoon after ſhe turned to the Quakers; *and then I heard no more of that kind of Exerciſe.*

Yet

Yet at Twelve Years of Age the God of Heaven visited me, and made me sensible of Eternity, and I had then a Vision of Christ coming down from Heaven, which was Wonderful, but I calling to my Mother to behold the Glory, the Vision vanished.

Again, at Twenty Years of Age I was afresh turned to Religion, often weeping in secret places because of sin, till at length I was meditating on a place of Scripture, I was suddenly surrounded with Glory, and with Soul Ravishments of Love and Joy, in so sweet and ravishing a manner as no Pen can or ought to describe, or Tongue declare: with which I have also some time since been visited. And I being a Hearer and Follower of those Ministers of the Church of England *who had the best Name among the People, did at last take a distaste of them by a story one of them told in his Sermon, which I telling to my Parents, they soon prevailed with me to go with them to their Friends Meetings, which I no sooner did, but their Ministry had such effect upon me, that I was constrained to believe, what they preached was Infallible, even as the Oracles of God; till on a time at a Meeting where* Giles Barnadiston *and* Sam Cater *preaching, I observed a Contradiction in their Doctrine. Which Clash, together with bitter Reflections that I saw between two Elders in the Mens Meeting, not long after, gave the first stroke to my former Faith, of our*

Friends being led by the Unerring Spirit, and put me one upon penſive Thoughts concerning them; but I kept theſe things to my ſelf. At length, concluding that all other Societies that I knew, had alſo their failings, and being joyned, along with my Parents, to the Quakers, *(and being trained up in their Diſciplin) Reſolved to ſit down content, and bear theſe things, ſo long as I could feel my heart in a melting poſture at all Opportunities offered; but could not afterwards ſwallow down all Doctrines that I heard them preach, without examination, as ſound moſt did (though my Underſtanding was much darkened by their turning the Scriptures into Allegories) yet as apt as others I was to take up a reſt in the eſtabliſht form ſet up amongſt us, and I thought I was happy and ſafe in thus keeping my ſelf within the Pale of the Church; and the rather becauſe the Preachers oft brought Scripture to ſhew,* That ſuch as were luke-warm in their Profeſſion God would ſpew them out. *But Experience hath ſince ſhewed me, That their Miſapplication of this Scripture has proved a ſtratagem of Satan only to drive People into Form.*

For the Conſcuences of my old Friends are my Record this day, That many in their Church have been ill Perſons, who at the ſame time have not wanted heat of Zeal for the Form, and for Unity of Friends; and ſo far my Experience agrees with W. Penn's *Doctrine in his* Addreſs to Proteſtants, p. 177. 'Tis not to be ſaved *(ſays he)* to be within

within the Pale of any visible Church—for that is putting an eternal Cheat upon our selves. Ill Things are Ill Things within or without the Pale, that matters not. *So I also find, That Good Things are Good Things within or without the Pale, that matters not; for Scripture and Church History shew, That many times single Persons have been in the right, when gathered Churches and Congregations have been wrong; Examples of this we have in all Ages.*

But passing on to the Year 1691. when Differences arose at Philadelphia *between* George Keith *and others, from his being accused to preach* Two Christs, *because he preached Faith in Christ without us, as well as within, and I giving diligent heed to the Points controverted, my Understanding and Intellect was quickly enlarged, and the Thoughts of my former Vision of Christ descending from Heaven, attended me, and my Zeal and Faith in Christ was increased, and divers Scripture Mysteries were then opened to me, to my great Satisfaction, which I never before could attain to. And I began to find a Call within me, To be active in the station and Capacity wherein God had put me. Wherefore I set a Resolution to Search and Try things for my self, and not to believe on trust, or because others did. Well, accordingly I searcht our Friends Books, to see if those various Reports were true or false; and having, by diligence, received Satisfaction therein, I could not find ease in my*

my breſt without taking the Opportunity that God by his Providence affords me, thus to Expoſe and Publiſh what here follows, believing that God Almighty will bleſs my Endeavours to thoſe who are deſirous to ſee for themſelves, and to try all things, in regard I know my proceeding herein was by a Motion heavenly, above Self-will, my ſelf having fought againſt the Publication hereof near two Years, under divers Temtations, being not inſenſible what Suffering I may hereby outwardly incur; but a peaceful Conſcience I eſteem above all.

Now an Objection *falls in my way, which I have heard my Old Friends make, viz.* That faith in Chriſt, as without us, is only a Notional Hiſtorical Faith, the Profeſſors Faith, which we were taught when Children, and is no ſaving Faith.

I Anſw. *And in true Experience I affirm, That 'tis the very ſame at this day of the Light within; and I appeal to all their own Conſciences, whether there is not many now amongſt them, that have the like Belief in this inward Manifeſtation of the Light, and yet know not the Work of Regeneration?*

And it was worthily obſerved of Calvin (*as cited in one of their own Books, entituled,* Righteous Judgment, *p.* 128.) *viz.* That *Calvin* inclined to the Divinity of the Light in men univerſally

univerſally, but a little ſhy of ſpeaking more politively, for fear of abuſe by Phanaticks. *Behold! now this great Reformer had a perfect ſence how men might run into Abuſes, by high pretences to Light and Spirituality. And whether what that great Reformer feared in that Age, be not come to paſs now in this Age, I leave to the judgment of the Impartial* Reader *of the enſuing Book.*

Laſtly, *We have account from* England, *That ſince* G. Keith's *arrival there, the Doctrine of Chriſt crucified, and faith in him, as without men, is now frequently preached by the* Quakers, *cauſing many to ſay,* That if ever Chriſt was preached out of Envy, now is the time (*as we read ſome did in the Apoſtles days*) *hence 'tis not impoſſible, but in time they may come to preach that Doctrine in true love, and ſo confeſs that* George Keith *has been the greateſt Inſtrument in Gods hand, of good to the* Quakers, *that ever yet aroſe amongſt them.*

But by the Complaint that their Friend A. Hulins *lately made to their Mens Meeting at* Burlington, *by a Paper given in under his hand, it appears, that the Preachers about* Delaware *are not yet come ſo far as to preach ſuch Doctrine out of Envy, much leſs for love. For the ſatisfaction of ſome, I ſhall here an abſtract of his give own words, as I have it by me, under his hand,* viz.

" Friends

"Friends and Brethren, It being my Lot to be "diſowned the 3d of *November* laſt, by *Samuel* "*Jennings*, *Mahlen Stacy* and *George Grey*, with "whoſe leave I make my Addreſs to this Meet- "ting, ſhewing the cauſe, *&c.*

"[One preached thus] *It is the Work of the* "*Devil to cauſe People, that have profeſt the Ap-* "*pearance of Chriſt in the heart, to reſpect the* "*Perſon without them.* [Another preached thus] "*I am grieved that any, that have profeſt the* "*Light, ſhould now direct the Minds of People to* "*reſpect him as he is now in Heaven above the* "*Clouds: Truly (Friends) it is Deluſion.* [Ano- "ther preached thus] *There is that would have* "*Fleſh added in the Creed, but let them take it that* "*will, I believe the Lord will give them his Plagues* "*and Torments with it.*—If theſe things are "owned by you, I remain

Your Diſowned Brother, Abr. Hulings.

Now, who would think any other, but that this Quakers *Church at* Burlington *ſhould condemn ſuch Doctrine as this? No, but this they did not do, but gave* A. Hulings *his Paper again, without any Anſwer. Why, if they had done otherwiſe they had not acted agreeable to their Brethren at* Philadelphia *ſome time before. For there is one* John Humphery, *a Preacher near* Philadelphia, *that writes a Letter againſt* G. K. *and his Friends, wherein he has this Expreſſion,* "I am grieved to "hear

"hear ſome ſay they expect to be juſtified by "that Blood that was ſhed at *Jeruſalem*. *In juſtification of which Paſſage, he writes in another Letter, thus*, viz. "His (*Chriſt's*) own words "will clear me from your aſperſion, *John* 6. 63. "*It is the Spirit that quickeneth, the fleſh profiteth* "*Nothing*. So he himſelf aſcribes the work of "mans Salvation and Sanctification, Not to the "Fleſh that ſuffered, but to the Spirit that "quickened, Not to the Blood that was ſhed at "*Jeruſalem*, but unto that Fleſh and Blood which "is Spiritual, *&c.* *Of this falſe Doctrine* G. K. *complained to the Quarterly Meeting at* Philadelphia, *but no Anſwer could be have, nor no blame nor condemnation muſt paſs againſt their Brother* J. Humphery *for this falſe Doctrine*; *tho' its near ſix Years ſince theſe Letters were writ.*

Well, Reader, *This is a Taſte of the Doctrine and Faith of our* Delaware Quakers, *though as I ſaid before, we hear the contrary Doctrine is now preached in* London; *and thou mayſt expect to find much more ſuch like falſe Doctrine, Claſhes and Contradictions in the enſuing* Treatiſe. *And I ſhould have been glad if I could been eaſie without detecting the ſame*; *but I have now done it, and hope it may be the laſt I ſhall be concerned in: And whatever may be my lot for this, I am content, knowing my Intentions & proceeding herein to be honeſt and ſincere.* Amen.

D. L.

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INTODUCTION.

EXperience shews, That the *Quakers* have always been exceeding Clamorous against those who have opposed any of their Doctrines especially in those books whose Authors are dead. And yet notwithstanding no *Christian Professors* are more guilty than themselves, not only of condemning Doctrines of Persons that are dead [as diver of their Books testify] but also guilty of Censuring Persons too after their decease, especially such as have been their opposers. For this take one Example from *W. Penn*, viz.

Reason against Railing, p. 163. *Tho. Hicks* complaining of *E. Burroughs* for giving ill Names to *P. Bennet*, for asking Questions of the *Quakers*. *W. P.* makes *Thomas Hicks* this Reply, viz. *'Tis Wicked, with a witness, and like a most irreligious Miscreant indeed; God is my Record this day, I would not to inherit more Worlds than there are Stars in the Firmament, have so violated the Laws of Charity against the most violent of our deceased Opposers, Ungodly Traducer, whose Envy, no doubt, has fire enough in it to burn this good mans bones*, &c. Note, at what a rate he goes on [considering the cause] more like a *Domineering Ranter* then a meek and humble *Quaker*, seeing himself,

is really guilty of Censuring and inveighing at J. *Perrot*, one of there deceased Oppofers, as may be seen in his Book, call'd *Judas and the Jews*; And yet I know not that he got so much by so doing as to pay one Debt, and much less so many Worlds as there are Stars in the Firmament; but having not the Book at hand, to cite particulars, I'll set down what *John Luyke* and *Jo. Feild* [Brethren of *W. P.*] say of the said *Perrot* after his decease, p. 9. of their *Loving Invitation*, viz. *J. Perrot* (say they) *became a Troubler and Oppofer, and lost the Unity of Friends in general, and so was cut off from the Vine Christ, and dyed miserably* [being in debt, as the say.] See now here they censure one of there deceased Oppofers to Damnation. Behold the self-condemnation of these men! & their *want of charity* to the deceased! Where has any of their *Oppofers* been so *Uncharitable* to any of them, after death especially?

But my present business is not at all about the Dead, neither about Men, nor Things that are Dead, but against confused Doctrines now living, viz. owned patronized and justified by men now living. [as witness the late general account given in the *City Adversary* or News Book, by the 24. *Quakers* at *London*.] And *W. Bayly*, p. 568. opposing some Doctrine of a *Quaker* who was dead, says, *As for that which is dead, I have little to say one way or other; I look not* [says he] *at the Person of any Living or Dead in that respect, but to*

it

so that that lives that makes the difference. And just as *W. Bayly* says, so it is; For those citations following are the Doctrines of those now living, tho' some of the first Authors be dead. And my care has been to cite the Passages so large as to deliver the plain and full sense and meaning of their Authors to all intelligent Readers, as they will find who please to examine and compare the same impartially. But if through my distance from the Press some Errors or Escapes should pass Uncorrected, I desire the candid Readers excuse or pardon, seeing none are designed.

Lastly. Whereas some Preachers of late [to prevent such confused Doctrines as follow] tell the People, *That 'tis easie to find seeming Contradictions in the Scriptures; And why then may it not be so in our Friends Books?* To which I say, they themselves in their Books give the reason why 'tis so with the Scriptures; which reason cannot hold as to their Books; for *W. Penn* takes up several pages in his *Rejoynder*, to shew to *J. Faldo* the Uncertainty of the Scriptures, bringing Reasons to Prove them not the same as given forth, but altered and corrupted; so *John Whitehead*, to the same effect, in *Refuge fixed*; also *G. Whitehead* in divers Books, and *S. Fisher* at large in *Rusticus*, &c. all which shall be shewed hereafter. Now this cannot be alledged of their Books, because we have the first Impression of

them, and therefore they cannot be altered or corrupted. So that this is too short a cover for this Mystry of Confusion, which I desire all sober Readers well to Note.

Having thus premised, shall now proceed to note some of the Contradictions and Clashes of the *Quakers*, as I find them set down in their antient and latter Writings; with some Observations on the same.

CHAP. I.

The Dis-harmony, Clashes and Contradictions of the Quakers *in both their antient and latter Writings.*

Numb. I.

Sandy Foundat. p. 13. W. P. saith, *Since the Father is God, and the Son is God, & the Spirit is God, the unless the Father, Son and holy Ghost are 3 distinct Nothings, they must be three distinct Substances & consequently three distinct Gods.*

Qrs. Plainness, p. 25 G. W. saith, *That the Distinction of the Father and Son are not only Nominal but Real.*

Note, here if G. W's Real distinction do not make the Father & Son distinct Substances. But *W. Penn* tells him they are *distinct nothings*. Reconcile these who can.

Quakers

Numb. II.

Quakers Plainneſs, p. 24. G. W. ſaith, *we own that the Father is in the Son and the Son is in the Father; And alſo that the Son is the mighty God, the Everlaſting Father, the Prince of Peace.*

Sandy Foundation. p. 14. *W. Penn* ſaith, *If the only God is the Father, and Chriſt be the only God, then is Chriſt the Father; which is Ridiculous and Shameful.*

Note, how *W. P.* calls his Brother *Whitehead's* Doctrine Ridiculous & Shamefull.

Numb. III.

Qrs. plainneſs, p. 19. *G W.* there declares, that they cannot deviate from Scripture Phraſe in their Creed; *For unvail you bring us plain Scripture* (ſaith he) *that ſaith, the humane Nature is the Chriſt* [*which phraſe is conſcientiouſly ſcrupled*] *we muſt rather patiently bear your cenſure, than deviate from Scripture Language in our Creed.*

But in p. 18. G. W. ſayes, *Have we not plainly and often confeſt, that the divine Nature or word cloathed with the moſt holy Manhood, was and is the Chriſt?* Note, [*cloathed with the moſt holy Manhood*] is not Scripture Language or phraſe; ſo that here he deviates from Scripture Language in his Creed, in the very next page. Pray what is this but Hypocriſie?

Sandy Foundd. p. 22. *W. Penn* saith, Since Christ could not pay what was not his own [Debt] it follows, that in the payment of his own, the case still remains equally grievous, since the debt is not hereby absolved or forgiven, but transfered only.

Divi. of Christ Anst. to T. D. p. 16. *How false and Blasphemous* (says *G. W.*) *this charge is against Christ, I appeal to all sober Professors of Christianity*, viz. *That when God required Satisfaction of Christ, it was due from Christ.*

Now observe, That as before W. P. Renders *Geo. Whitehead's* Doctrine Ridiculous & Shamefull, so here G. W. renders *W. Penns* Doctrine blasphemous for holding, that Christ had a Debt of his own to satisfy to God, as W. P. more largely affirms, p. 22. of his *Sandy Foundat.* Therefore as G. W. in his *Quakers plainness*, p 20 says, *Pray you Baptists agree upon a consistent Creed that you intend to stand by*, so now the *Baptists* may say, *Pray you* Quakers *agree upon a consistent Creed that you intend to stand by*; &c.

Again, I cannot but observe, that though *G. Whitehead* (as before) pretends, that they conscientiously scruple to deviate from Scripture Language or phrase, yet I have not met with one Book of controverse that G. W. has written, but he himself deviates from Scripture phrase herein.

Likewise

Likewiſe in *Divinity of Chriſt by G. W.* and *G. Fox*, they begin in the Epiſtle with Commanding and charging Profeſſors to bring expreſs Scripture for their Doctrine, ſaying, *whether do the Scriptures ſpeak of three Perſons in the Godhead, in theſe expreſs words? Let us ſee where it is written; Come, do not ſhuffle, for we are reſolved the Scripture ſhall baffle you about. And where doth the Scripture ſpeak of a Humane Nature of Chriſt in Heaven? And where doth the Scripture ſay, the Soul is part of mans Nature? Give us plain Scripture, without adding or diminiſhing. Come let us ſee Chapter and verſe*, &c.

Now may not the Profeſſors ſay, Come G. W. Come *Quakers*, where doth the Scripture ſay, the Diſtinction of Father and Son is not only Nominal, but Real, in theſe expreſs words? Let us ſee where it is written: Come, do not ſhuffle. And where doth the Scripture ſpeak or ſay, *the divine Nature cloathed with the moſt holy Manhood, was and is the Chriſt?* And where doth the Scripture ſay (theſe words) *The Light within every man?* Give us plain expreſs Scripture for this your firſt and grand Principle of all, without adding or diminiſhing. Come let us ſee Chapter and Verſe, ſeeing you pretend you cannot deviate from Scripture phraſe in your Creed.

Beſides, if G. W. does not hereby mean deceit and hypocriſie, for what end does he pretend they cannot own this or that in their Creed, if it be not expreſſed

expressed in plain Scripture, seeing they so often and plainly testify that the Scripture is not their Rule but the light within is their rule in Faith, But for Professors to call for Scripture is but according to their principles, because they own it for their rule.

Numb. V.

Sandy Founda p. 15. W. P. saith, *In the fullness of time* [God] *sent his Son, who so many hundred years since in* PERSON *testified the virtue*, &c.

Quakers. plainness p. 24. G. W saith, *The Title* PERSON *is too low and unscriptural to give to the Christ of God.*

Numb. VI.

E. Burroughs p. 142. J. Bunjon said, *How are they deceived who own Christ no otherwayes then as he was before the world began!* E. H. Replys, *Here thou hast discovered thy self more plainly: Did not the Saints own Christ Jesus, the same yesterday, to day and for ever, for Salvation.*

Quakers vindication p. 16. by *G. Bishop, We distinguish between Christ which was before the Foundation of the World, and his being within, the true Light, & the Body which he took of the Virgin*, &c. Note, here G. B. owns Christ otherwayes [*For Salvation*] than as he was before the world began, for he makes 3 distinctions of Christ.

Numb. VII.

Numb. VII.

R. Huberthorns works, p. 20. Preist says, *Christ himself was not capable of Faith and Repentance.* *R. H.* Replys, *Here I Charge thee to be a Lyar and a Slanderer; for he was capable of Faith and Repentance.*

Numb. VIII.

Quakers Challenge, by *Solomon Eccles*, George Fox, whose Name (says he) *thou art not worthy to take in thy Mouth, who is a Prophet indeed: It was said of Christ, that he was in the World, and the World was made by him, and the World knew him not; so it may be said of this true Prophet, whom* John *said, he was not: But thou wilt feel this Prophet one day as heavy as a Millstone upon thee* &c. G. W. excuses this in his serious search, p. 58.

Divinity of Christ, Ans. to T. D. p. 22. *Christ he never did nor could sin* (says G. Whitehead)

Note, does not G. W. here hold Christ not capable of sin? And how then was he capable of Repentance.

Numb. VIII.

Book call'd *Ismael*, &c. p. 9. by G. W. One said, *It is all one to say the Scripture saith, and God saith.* G. W. Replys, *Thou Blasphemous Beast, dost thou make no difference between the Scripture and God! Here let all that reads this, see thy Blasphemy.*

Note, upon what occasions they revile others for Blasphemy, But G. W. excuses that real Blasphemy in his Brother S. E. and only sayes 'Tis a little failure in syntax.

Next

But let *G. Whitehead* tell me, If a man should affirm it is all one to say, His Book *Ishmael* saith, and the Spirit of God saith, Whether this would be blasphemy? since he asserts in the Title page, *That it was given forth from the Spirit of the Lord*: Pray Reader take good Notice of this, for he can no ways answer it without baffling himself.

Numb. IX.

G. F's Great Myst. p. 264, 264, 283. Priest says, *A man by his own power cannot get into Regeneration, for they are dead in sins and Trespasses.* G. F. Replys, *Some are sanctified from the Womb, and some Children are holy; so all are not dead in sins and trespasses; and some Children were born of Believers.* And p. 355. *Believers are the holy: so the Believers Children, A new Creation, a holy Generation.*

Divin. of Christ, Anſ. to T. D. p. 20. *G. W.* says, *Condemnation came upon all men — Death past upon all men; for that all have sinned.* p 28. Again, *Christ dyed for all, so all were dead in Sins, and Trespasses*, &c.

Note. is not here a little failure in syntax too? else how is it that G W. contradicts G F. *a Prophet indeed!* But pray take a view and see if the Children of believers in the Light are not Children of Wrath too as well as others; or let us know by what Marks we shall distinguish their Children to be a holy Generation.

Numb. X

Numb. X.

Jos. Coal Anſ. to *Jo. New-man*, p. 332. *If by the Body of Fleſh which Chriſt had, he means his Church, then I am one with him; for his having that Body after his Aſcention, I never denyed, nor intend to do—and ſuch a Body we own Chriſt had after his aſcention.* Again W. P. *Repoynder*, p. 312 *The true Church is become Chriſts Body.* Again, in *Refuge fixt*, p 90, 41. *Chriſt hath a Body, or is in a Body ſuitable to his Spirit, conſiſting of heavenly fleſh and Bone.* Again, he ſaith, *Wherſoever the Spirit of Chriſt is, that is in the Body of Chriſt.*

I. Penningtod, Queſt: p. 20. *For that which* [Chriſt] *took upon him, was our Garment, even the fleſh and blood of our Nature, which is of an earthly periſhing Nature, but he is of an Eternal Nature.*

Mark, Tho' nothing be of an Eternal Nature but God, yet here one holds Chriſts Body of Fleſh and Bones to be ſuch, whilſt the other holds, the Church to be his Body. But pray, had the Church no beginning? Can that be Eternal? But this, and the reſt in theſe Paſſages let who can explain and reconcile them, for it paſſes my skill to do it.

Numb. XI.

Numb. XI.

Saul's Errand, by G.F. p. 14. *Christ is one substance of all Figures, and HIS FLESH is a Figure.*

But *I. Pennington*, as above, holds *his Flesh to be of an Eternal Nature.*

Note the Contradiction and false Doctrine of both these, or (if G. W. please) a FAILURE in Syntax.

Numb. XII.

Chr. Quaker, p. 97. by W. P. *Now nothing can bruise the head of the Serpent but something that is also internal, as the Serpent is; but if the Body of Christ were the Seed, then could he not bruise the Serpents head in all, because the Body of Christ is not so much as in any one, and consequently the Seed of the Promise is an holy and spiritual Principle of Light, Life & Power, that being receiv'd into the heart, bruiseth the Serpents head; & because the Seed (which cannot be that Body) is Christ.*

Foundat. of Tythes, p. 238, 240. by *T. Ellwood*, *Nor do the Quakers ascribe Salvation to the following the Light within, but to Christ Jesus, to whom the Light leads — If any one expects Remission of sins by any other way than by the death of Christ renders the death of Christ useless.*

Note the confused Clash of these 2 Champions, *W. Penn* is for all the work to be done by the Light within. *T.E.* denyes it to be done by the Light within, no, not so much as Remission of sins.

Numb XIII.

G.F's *Catechiſm*, p 69. *The Light (within) which they hate, is their condemnation, which is the Salvation of all that believe in it.*

T. E. as above, *Nor do the* Quakers *aſſo. the Salvation to the following the Light within*, &c.

Come, let's ſee if *T. Ellwood* with all his Sophiſtry and falſe gloſſes can reconcile theſe two aſſertions.

Numb. XIV.

Ed. Burroughs, p. 285. *J. Bunion* ſaid (*Theſe* Qrs. *believe*) *that Salvation was not compleatly wrought out for ſinners by the Man Chriſt Jeſus.* E. B. anſwers, *Here thou art a Lyar.*

W. P. Reaſ. agt Raſh. p. 16. ſaith, *The Light, which in all ages was the juſt mans path, is, ever was, & ever will be ſufficient and ſaving.* Thus alſo *J. Coal*, p. 329. *That Chriſt is not a Saviour as Man, but as God.*

Let *W. Penn* reconcile theſe, if he can, and tell us how the Light is the Man

Numb. XV.

Ed. Burroughs, p. 283. *J. Bunion* ſaid, *The* Qrs. *perſwade Souls, That that Man that was born of the Virgin* Mary, *is not above the ſtars.* E. B. anſwers, *This is another Lye.*

Sword of the Lord dr: p. 5. *Your imagined God beyond the ſtars is utterly denyed & teſtified againſt by the Light.*

Pray compare theſe. Alſo Note *Sa. Jennings* diſſent

dissent from his Brethrens Religion [*unless he dissembles*] in scrupling to say, *Thou art a Lyar*, p. 34. *State of the case.*

Numb. XVI.

Cir. Quaker by *G. W.* p. 213. *The man's mistaken if he suppose that we plead for the Righteousness of a Creature,* [i. e. *Christ as Man*] *or mans own Righteousness, which he himself is enabled to perform, as the cause of our Justification,* &c.

W. P's Serious Apology, p. 148. *Death came by actual sin, not imputative, therefore Justification unto Life came by actual Righteousness, not imputative.*

Note, Whether is the *Error of both these,* or the Contradiction greater.

Numb. XVII.

G. F's *Great Mystry,* p. 248. *There is no man self denayed and justified in the sight of God, but by Christ alone.*

Note, Does not *G. W.* above oppose G. F. here, who holds Justification by the Man Christ, unless it be proper to say, God in the sight of God justifies man.

Numb. XVIII.

W. P's Rejoynder, p. 287. *No present work, how good soever, can justifie any man from the Condemnation which is due for the guilt of sin, that is past.*

Sandy Foundat. p 16. *Gods Remission is grounded on our Repentance* (& as above) *Justification is by actual Righteousness.*

Note, A Self-Contradiction, unless Repentance & actual Righteousness be no *present work.*

Numb. XIX.

W. P's Rejoynder, p. 300, *That Body did not constitute Christ, he is invisible, and ever was to Ungodly World.*

Guide to the blind, p. 49. *Christs first appearance to the world was in the flesh, and the fleshly eye saw HIM.*

Just so the Priests, as *Fisher* says,
Believe it one of these two ways;
Sometimes one way then another,
Sometimes both ways, this and t'other.
See S. Fishers *Works*, p. 748.

Numb. XX.

G. W's Light & Life, p. 13, *As to Christ being in every man, that's not our affirmation nor words, but that there is a Light of Christ in every man.*

W Smith's Catechism, p 57, *That of God in us is the only Foundation, it is Christ, and being Christ it must needs be only, and admits not of another.*

Numb. XXI.

G. F's Catechism, p 2, *The Light that shews to every man his evil Deeds, is Christ.*

W. P's Chr. Quaker, p 91, *We do not say that the Light in every man is Christ, but of Christ.*

Numb. XXII.

G. F's Great Mystry, p 185, *The Devil teacheth them, (in whom he sows his*

Note, Who must we believe, *G. Fox*, or *G. W.* & *W. P.* as above? for here

his Seed, not to have the Light within them, the Seed Christ, The Root of God.

here G. F. holds the Light within to be not only Christ, but even The ROOT of God.

Numb. XXIII.

G. F's Gr. Mystry, p. 249, Priest says, There is not whole Christ, God and Man, in men. G.F. answers, Then how must men grow up in the measure of the fullness of the Stature of Christ? And Christ and God will dwell in man, and walk in man. And p 185, as above, he calls the Light within The Root of God.

W.P's Rejoynder, p 25, We never said the Light within every man was the only Lord & Saviour, and very God, &c.

Note, But does not G. F. grant whole Christ God and Man, to be in man? And is not this whole Christ the only Lord & Saviour? Also, is not the Root of God very God? Let W. P. reconcile it if he can.

Numb. XXIV.

G. F's Great Mystry, p 324, Priest says, The Seed to whom the Promise of Salvation is made, is or hath been sinners. G. F. answers, The Promise of God is to the Seed, which hath been laden as a cart with sheaves by the sinner, which

Arreignment of Popery by G. F. The Prophets shewed, that all Nations are blessed in the Seed of Abraham, and so the Seed of Abraham to be the Saviour of the World.

Note these well, and read them once & again, and

which Seed is the Hope Christ that purifies—and the Seed Christ never sinned——This Promise is not unto Seeds, as many, but to one, the Seed which is Christ.

and if it be really so, that the Seed Christ is both the Saviour & the saved, then 'tis no self-Contradiction; that is, that the Seed only saves the same Seed; for he says, *'tis all but one Seed, which is Christ.*

Numb. XXV.

Josiah Coal, p. 320, saith, *Tho' J. Newman blasphemously affirmeth, That he was not a Saviour, as he was God, but as he was Man, yet it is easie to prove the contrary.*

But *G. F.* before calls the Seed of *Abraham* the Saviour of the World. Now is not here a Contradiction? unless Christ, as Man, be not the Seed of *Abraham.*

Numb. XXVI.

G. W's Div of Christ Epist. by G. F. says, *Thou* (Priest) *sayst, The Soul is part of mans Nature: Where doth the Scripture, thy Rule, say so? The Scripture saith, God breathed into man the breath of Life, and man became a living Soul.——And*

Rejoynder, pag 375, *W. P.* cites *H. More*, to prove the Soul to be the Man, saying, *That the Soul of every man is his individual Person, and the Body but a Garment.*

Note The Contradiction; for here the Soul

C is

And is not this of God, o his Beeing? And is not this that comes out from God, part of God, and from God? This last part W. P. cites in *Reas. against Railing*, p. 66. and defends and justifies and denys it.

is so great a part of mans Nature, that it is Man himself. *Note* also, *Ranters* say, the *Soul is a part of God, and returns again to God, and God will not punish himself*; Therefore to talk of going to Hell is an idle story.

Numb. XXVII.

G. F's Great Mystry, p. 273, Priest says, *It is horrid Blasphemy to say, the Soul is a part of God.* G. F. replyes, *'Tis not horrid Blasphemy to say, the Soul is a part of God, for it came out from him, and that which came out from him is of him.*

Note, That both *W. P.* and *G. W.* do at once, by their fallacious Equivocations, both justifie this Doctrine of the *Soul being part of God*, and also confidently deny that G. F. holds any such thing; for which see *Reason against Railing*, p. 65. & *Qrs. plainness*, p. 57.

Numb. XXVIII.

G. F's Great Mystry, p. 205. & p. 63. *The Saints came to see the end of Sabbaths and New Moons, and witnessed the Body,*

W. P's serious Apology, p. 146. *But that the outward Person that suffered was properly the Son of God, we utterly deny*——

A

Body, Christ, before the day was made — for the Body is the Light of the World, the Body is the Life given for the life of the World, in whom there is rest — Christ gave himself, his Body, for the life of the world, he was the Offering for sin.

A Body has thou prepared me, *said the Son*; *so the Son was not the Body, though the Body was the Sons.*

Let W. P. reconcile these, and also tell us who is the Father of that outward Person.

Numb. XXIX.

W. P. *Reas. agt. Rail.* pag. 91. *Forgive us our Debts as we forgive our Debtors, we owe* (saith he) *nothing can be more obvious, than that which is forgiven, is not paid; and if it is our Duty to forgive without a Satisfaction received, and that God is to forgive us, as we forgive them, then is a Satisfaction Totally Excluded.*

Rejoynder, pag. 284, W. P. cites & defends *We believe that Christ in us doth offer up himself a living Sacrifice to God for us, by which the wrath of God is appeased to us.*

Note, A self-contradiction, for in the one he totally excludes a satisfaction, and in the other he grants it.

Note also, how many thousand Offerings this new Scripture makes of Christ; as many Saints, so many times Christ offers up himself a Sacrifice!

Numb. XXX.

Great Mistry, p. 63. *Christ gave himself, his Body for the Life of the world, he was the Offering for the sins of the whole World, and paid the Debt, and made satisfaction.*

Note, In contradiction to W. P's Contradiction, G. F. here holds *Satisfaction was made for sin, by the Body being offered.* Is not this like *Sampsons* Foxes, tho' tyed by the Tail, their faces look contrary?

Numb. XXXI.

G. W's Div. of Christ, the Epist. by G. F. Where (saith he) *doth the Scripture speak of a humane Nature of Christ in Heaven? Is not Christ and his Body glorified, & he the Lord from Heaven?*

G. W's *answer to W. Harworth*, p. 13 *His Reasons to prove Christ now a Man in Heaven, do not (saith G. W.) reach nor touch us, the thing not being denyed, but really believed & confessed unto by us.*

Numb. XXXII.

W. Shewins *Treatise of Thoughts*, p. 35. *Not to Jesus, the Son of* David *&* Mary, *Saint or Angel, but to God the Father all Worship, Honour and Glory is to be given, thorough Jesus Christ.*

Chr. Doctrine, &c. by G. W. and others, *That divin Honour and Worship is due to the Son of God; and that he is, in true Faith to be prayed unto, & the Name of the Lord Jesus to be called upon, as the primitive Christians did.*

Note, Tho' they claſh, yet we ſee here they have dropt ſome Chriſtian Expreſſions more of late then formerly; And what may we think they intend thereby? why *G. Whitehead* in his *Counterfeit Convert*, p. 72. ſays, I *may ſee cauſe otherwiſe to word the matter, and yet our intentions be the ſame.* Now is it not admirable that a man of *G. W's* Cloath [as the proverb is] ſhould be grown ſo bold in crafty and deceivible Gloſſes, to deceive his Readers? Is this like the antient ſimplicity of a *Quaker*, to ſay, *I may ſee cauſe Otherways to word the matter, and yet intend the ſame?* Pray who knows when ſuch a man is ſincere, or how to believe him in what he ſays, that thus hides his meanings, ſays one thing, and means another? Does not G. W. hereby render himſelf like thoſe Deceivers with falſe Money, who counterfeit the Kings Coyn, upon reprobate Silver, to make it paſs current? But whatever they intend or mean in their neweſt Creed or Confeſſion of Faith, in anſwer to *Dr. Lancaſters* Querys, given at *London*, 1695. by G. W. and ſix others, and alſo in ſome other of their Books, that at times [of late years eſpecially] has been extorted or ſtreined from them, yet I think fit here following to compare it with their former Doctrine, and leave it to be reconciled by thoſe who are cunning enough ſo to word the matter, ſeeing that in their ſaid

Answer to Dr. *Lancaster*, they refer to their former Books for Answers to his Querys.

Numb. XXXIII.

Answ. to Dr. Lancaster, by G. W. and six other, *We sincerely believe in Jesus Christ, both as he is true God and perfect Man, our Immanuel and Mediator; and as in the fullness of Time he was conceived by the Holy Ghost, born of the Virgin* Mary, *and was crucified and put to Death, was buried, rose again, and visibly ascended into Heaven— And that this same Jesus Christ that was crucified, shall so in like manner come (as he was seen to go into Heaven) at the last and great Day of Judgment.*

G. W's *Truth defend.* p. 65. *Chr. Wade* affirmed, *That our blessed Saviour doth instruct men to lay fast hold of, and to abide in such a faith which confideth in himself, being without Men.* G. W. answers, *That's contrary to the Apostles Doctrine, &c.*

Note, But now G. W. is one with C. W's Doctrine, which he then said *was contrary to the Apostles*; for now he professes faith in Christ as born of the Virgin, crucified and visibly ascended, unless he says, *This was not without men*, and so deceives his Readers by thus *Otherwise wording the matter.*

Numb. xxxiv.

Numb. XXXIV.

G. W's anſw. to *W Harworth*, p. 23. *Chriſt did riſe in that Body wherein he ſuffered, and in the ſame aſcended into the Heavens——and it is ſo far circumſcribed in the Heavens as 'tis capable of and as is proper to it; and tho' it be ſpiritual and glorious, yet a Body, and therefore not in every place where God is.* Again, in his Book, call'd, *Juagment ſixt*, he ſays, *Thou that canſt not ſee conſiſtency of Salvation by the Man Chriſt, and by his Light within, art gone from his Light into Imaginations.*

G. W's *Truth defend.* p. 23, *T. Smith* asks, *When you tell us you have faith in Chriſt, do you mean Chriſt whoſe Perſon is now aſcended into Heaven, or do you mean only a Chriſt within you?* G. W. anſwers, *Here thou would make two Chriſts——But how proveſt thou two ſuch Chriſts?*

Note here, That G. W. now in his anſwer to *W. Harworth* oppoſing himſelf, makes two ſuch Chriſts as *T Smith* doth, viz. not only Chriſt within, but a Chriſt whoſe Perſon or *body* is aſcended into Heaven.

Numb. XXXV.

G. W's anſw. to *W. Harworth*, *That very Body of Chriſt which was raiſed from the dead, how ſhould it but be in being, ſeeing he dyed not again.*

G. W's *Nature of Chriſtianity*, p. 29. *Chriſt has not the Body of Man.* And p. 41. he denys Chriſts bodily exiſtence *without* us.

Pag. 7. *The same Body that was put to death, was raised — We confess the same Man Christ, not only still in being, but also glorified — This Man Christ did neither vanish nor perish, either as to his Spirit, Soul or Body.*

Note, If G. W. can so word the matter, as truly to reconcile himself with *himself* in these two Books, we shall then have some ground to believe he has not sinned since the year 1659. when he told *what his sins were pardoned*, see *Truth defend.* p. 8.

Numb. XXXVI.

W. Smith's Primmer, p. 8. *They that are false Ministers preach Christ without, and bid People believe in him as he is in Heaven above.*

Note here, Does not G. W. (as above in Nu. 34, 35,) preach a belief in Christ as he ascended into Heaven above? Therefore a false Minister by *W. Smith's* Doctrine.

Numb 37.

Christian Doctrine, by G. W. &c. p. 5. *That Christs Body that was crucified, was not the Godhead, yet by the Power of God was raised from the dead; and that the same Christ that was Therein crucified.*

G. W's answ. to *W. Haworth, His dying was only as to the Body, he was put to death as concerning the flesh.*

Note, A self contradiction: in one Book, he says, *None but the Bo-*

dy

crucified, aſcended into Heaven. And in anſw. to Dr *Lancaſter* he declares, *That both Soul & Body was ſacrificed.*

dy dyed; yet in the other he ſays, *A Chriſt was crucified in that Body*; in the third, *yea, both Soul and Body was ſacrificed.*

Numb. 38.

W. P's *Apology*, p. 146. *But that the outward Perſon that ſuffered was properly the Son of God, we utterly deny*; A Body haſt thou prepared me, *ſaid the Son*; *ſo the Son was not the Body, tho' the Body was the Sons.* [*But the ſame Chriſt that was therein crucified, aſcended into Heaven*, as above] And ſays W. P. *We deny that Perſon that dyed at* Jeruſalem *to be our Redeemer.*

Anſ. to Dr. *Lancaſter* by G. W. and others, where they own him to be Chriſt *that viſibly aſcended, & was outwardly put to Death, and that he was true God and perfect Man, and our Redeemer that was thus viſible*

Note, Though G. W. ſees cauſe now to word the matter thus, yet he gives us Notice, (as above) that his faith is ſtill the ſame as formerly.

Numb. 39.

Divin. of Chriſt, p 83. by G. W. *While we were ſinners, Chriſt dyed for us, it was Chriſt that dyed.*

Refuge ſixed, p. 38. by *Joh. Whitehead*, *Nothing that was mortal was called Chriſt.*

Obſerve.

Observe the sum of the last three particulars, (as they have seen cause to word them) G. W. holds, Nothing but the Body dyed, & that it was Christ that dyed; so that the Body that dyed was Christ. But W. P. holds, That the Body was not Christ, nor that the Person that dyed was Christ.

Again, G. W. holds, that *a Christ dyed in that Body*; But J. W. holds, *that nothing that dyed was Christ, he was not mortal.* So that *W. Penn* in his *Address* to *Protestants* vaunts at the Priests for their Clink Clank. And *S. Fisher* mocks at them for their *SO, NO.* But the Priests may now face about, and vaunt at the *Quakers* for their Clink Clank, and mock at them for their *NO, SO.*

Therefore behold the ingenious Figure of *NO, SO,* with some Verses that *Sam. Fisher* inserts in pag. 773. of *Rusticus,* which are now pertinently, truly and justly to be turned back again upon these *Quakers,* viz.

Sometimes its this, sometimes its that,
Sometimes its this and this and that,
Sometimes its either this or that;
Sometimes its neither this nor that;
One while it looks like SO, *not* NO,
Another while like NO, *not* SO;

One

One way it ſeems or SO *or* NO,
Another way nor NO *nor* SO;
Some ways it ſhews both SO *and* NO,
So 'tis a meer Endleſs NO *and* SO.

You have obſerved before the Claſhes, Contradictions, Sayings, Gainſayings & falſe Doctrines of theſe men, one contradicting the other, and many times the ſame man contradicting himſelf. So pray obſerve once more how *G. Whitehead* dances the Rounds (as *S. Fiſher* ſays in his Appendix to *J. Owen*) For in his Introduction to *Divinity of Chriſt*, he defines a Perſon to be a Man, and a Man to be a Perſon. And in *Qrs. plainneſs*, p. 19. confeſſes *Jeſus Chriſt to be a Man*, but *not a Perſon*, p. 23, 24. Again, *That Jeſus Chriſt is a Man, whoſe glorious Body in Heaven is not a humane* (or mans) *Body*; & yet (as in *Numb.* 35.) declares it *to be the ſame Body that dyed*, and yet *denys Chriſt to have the Body of Man*. Thus as *S. Fiſher* ſays, p. 773.

Now it is One thing, then Another,
And now and then nor t'one nor t'other.

Numb. 40.

G F's *Great Myst.* p 205 131, 250. *If Christ that's crucified be not within, & that Christ that's risen be not within, I say you are all Reprobates* —— *The Apostles preached Christ that's crucified within, and not another, for the other is the Anti-christ* —— *And thou sayst thou art saved by Christ without thee, and so hast recorded thy self a Reprobate* —— *And in the fancy that he not of the state of witnessing Christ that suffered without them, and rose again.*

Answ. to Dr. *Lancaster*, They own *Christ that was crucified without the Gates, did visibly ascend into Heaven* (and answ. to *W Harworth*) *is in Heaven in a Body of Flesh circumscribed, and not in every place where God is.*

Note, While they justifie their old Doctrine, and the new not being free, but streined out, we must take it as *G. W.* tells F. B. *That they may intend the same, only now for cause Otherwise to word it.*

Numb. 41.

G W's *Light & Life of Christ*, p. 58. he there defends this Passage, viz. *The Blood that was forced out of him* (Christ) *by the Souldier, after he was dead, was no more than the Blood of another Saint.*

Answ. to Dr. *Lancaster*, *The whole Sacrifice of Christ, whereof his Blood outwardly shed, was a part, was of great price with God, for mans Redemption.*

Note the Contradiction or the Craft.

Numb. 42

Numb. 42.

Ibid. *Light and Life*, p. 38. *The* Quakers *see no need of directing men to the Type for the Anti-Type, viz. neither to the outward Temple, nor to* Jerusalem, *either to Jesus Christ or his Blood, knowing that neither the Righteousness of Faith, nor the Word of it doth so direct: And where do the Scriptures say, the Blood was there shed for Justification, and that men must be directed to* Jerusalem *to it?*

Ans. to Dr. *Lancaster*, *We sincerely believe in Jesus Christ as born of the Virgin Mary —— Christs Blood that was shed without the Gates of* Jerusalem, *was the whole Sacrifice of himself, both Soul & Body, was a true Propitiation —— through Faith, &c.*

Note here, *G. W.* (still opposing his Old Doctrine) now sees cause to word the matter Otherways.

Numb. 43.

J. W's *Refuge fixt*, p. 90. *I have several times* (saith he) *denyed that Christ hath now a Body of Flesh and Bones, circumscript or limitted in that Heaven which is out of every man on Earth.*

Let these 2 Brother *Whiteheads* reconcile their Doctrine.

Ans. to *W. Harworth*, (as above at Numb. 34, 35. G. W. declares, the same body of Christ which was put to death ascended into Heaven, and is still in being; & though made spiritual, yet a circumscribed Body, not in every place where God is.

Numb. 44

Numb. 44.

G. W's *Light & Life*, p. 39, 47. *As for those Expressions* (saith he) *God-Man being born of* Mary, *we do not find them in the Scriptures, nor do we read that* Mary *was the Mother of God, but in the Popes Canons*, &c. —*What Non-sence and Unscriptural Language is this to tell of God being co Creator with the Father? or that God had Glory with God? doth not this imply two Gods, or that God had a Father?*

Ans. to Dr. *Lancaster*, as above, *We believe in Jesus Christ, both as he is true God and perfect Man.—and as he was conceived by the holy ghost born of the Virgin* Mary.

Note here, G. W. in contradiction to himself, owns *Mary* to be the Mother of God-Man, and God to be his Father. And if he implys two Gods thereby, I cannot help it, seeing he now sees cause so to word the matter.

Numb. 45.

G. W's *Qus. plainness*, p 19. *That Jesus Christ is come in the flesh, That he is God-man*, &c.

Note, how inconsistent *G. W.* is with himself; he Quarrels with the word *God-man* before, but here he uses it.

Numb. 46.

G. F's *Great Mystery*, p 289. *God was in Christ, and they are one, the Creator*

Light and Life, (as before) *what Non-sense is this* (says G. W.) *to tell*

tor; the Father in the Son and the Son in the Father, and Christ in you, and God in Christ, the Creator. And in Yrs. plainness, p. 24. G. W there says, The Son is co-worker with the Father.

tell of God being co-Creator with the Father?

Note, Does not G. W. here accuse both G. F. and himself also, with Non-sense? for what's the difference between Co-worker and Co-Creator?

Numb. 47.

Paper against J. I. London 6 m. 1670 And we also testifie, That if any Person whatsoever shall act or speak any thing that is evil, under pretence of a motion from the Spirit of God, we utterly deny that Motion to be of God.

G F's Great Mystry p. 77. And as for any being moved of the Lord to take your (i. e. Priests) Hour-glass from you, by the eternal Power, it is owned.

Note, here the Father, G. Fox, Justifies what is Felony by the Law; But his London Children are so bold as to controul him.

Numb. 48.

If. Pennington's Que. p 33, Now the Scriptures do expresly distinguish between Christ & the Garment which he wore, between him that came, and the

Quakers plainness; p. 23. G. W. says, The meer Body of Jesus was not the intire Christ, yet the Name Christ is sometimes given to the Body, tho

the body in which he came, between the Substance which was vailed, and the Vail which vailed it; there was plainly HE and the Body in which HE came; this we certainly know, and can never call the Bodily Garment Christ.

tho' not so properly as to the whole Man Christ.

Note, tho' G. W. here grants the Scripture sometimes calls the Body Christ, yet he will neither call it Christ, nor own it to be so much as any part of Christ, but as a garment, if he be of his Brother I. P's faith.

Numb. 49.

If. Pennington, p. 20, *That which he* (Christ) *took upon him, was our Garment, even the flesh and blood of our Nature, which is of an earthly perishing Nature.*

G. W's answ. to *W. Harworth*, *That flesh saw no Corruption, but was raised from the dead.*

Note the Contradiction, for G. W. here denys that it corrupted or perished.

Now least my old Friends should say, that I am so hard pinched to make them contradict themselves, as that if I should find in their Books that they say four Pence at one time and a Groat at another, that I would go near to make a Contradiction of it: Therefore I'll give a short hint of what G. W. calls Contradictions in their Opposers Books. In *Christ Ascend.* p. 58. he brings *John Newman* to contradict himself, thus; *The*

Scriptures

Scriptures principally called the Word — *The Words that God hath spoken by his holy Prophets, blessed Son and Apostles.* Now this may be called false Doctrine, but I profess they have better Eyes than I, that can see it so be a Contradiction. Pray judge if this be any more than to say four Pence in one place, & a Groat in another. Again, p. 60. he brings J. N. to contradict himself, thus; *The Scriptures properly & principally called the Word* — *The Will and Mind of God contained in the Scriptures.* Note, Here J. N. in one Sentence explains his meaning in the other; but how 'tis a Contradiction, I leave to the judgment of the Impartial, and whether G. W. here was not hard pinched to find Contradictions; and yet many more such things he cites for Contradiction in that and several other of his Books, (too large to insert here) to which I refer the Reader, with request to take notice what I might venture to call Contradictions by G. W's Rule, should I shew my self so silly as to follow his Examples.

Numb. 50.

A Book entit. *This to go among Friends*, by *W. Smith*, p. 17. *As for G. Fox* (says he) *the Lord God hath exalted him, & his glory rests upon him, — not setting up a Man,* *W. Bayleys* works, p. 307. *For they* (his Disciples) *loved his Person for the sake of the frame and Quality of the Spirit that dwelt in him, or else what was his Person* [being

or throwing down a man, but in all things giving the Power pre-eminence, and endearedneſs to the Veſſel ſtored with the excellency of that Treaſure.

ing mean and Contemptible) to them more than another Perſon?

Q. To which of theſe do they give the Preference? To the Perſon of Chriſt, or Veſſel of *G. Fox?*

Numb. 51.

Great Myſtr. p. 246. Prieſt ſays, *God the Father never took upon him humane Nature.* G. F. anſwers, *That's contrary to Scripture, who ſaith, God was in Chriſt reconciling the world to himſelf, and art ignorant of the great Myſtry, God manifeſt in the Fleſh.*

Sword of the Lord drawn, pag. 5. *Whereas you ſay, this Chriſt is God and Man in one Perſon, it is a Lye*

Note, in one he is ſo far from denying God and Man in one Perſon, that he holds, not only God the Son to have taken Mans Nature, but God the Father alſo. O Confuſed Divinity!

Numb. 52.

Reaſ. agt. Railing, p. 20. *In the fullneſs of Time he* (Chriſt) *manifeſted himſelf in a more familiar manner to Mankind, in order to which he prepared an*

T. Muſgroves doctrin preached about *Delaware*, in the year 1695. *That Chriſt as to his Manhood accounted himſelf not good — Took nothing*

an holy Body, in which he preached his everlasting Gospel. [Mark, *an holy Body.*]

thing on him that was good.

Note, The one holds the whole Manhood not good, the other, *the very Body to be holy,* & therefore good.

Numb. 53.

Anſ. to Dr. *Lancaſter,* by G W. &c. *Chriſts Blood that was ſhed without the gates of* Jeruſalem *together with the whole Sacrifice of himſelf, born of Soul and Body, was a true Propitiation and Attonement for mans Reconciliation and peace with God, for Remiſſion of ſins, through a living Faith, &c.*

Sandy Foundation, by W.P. p. 21. *The Juſtice offended being infinite, his Satisfaction ought to bear a proportion therewith, which Jeſus Chriſt as Man could never pay, he being finite.*

Obſerve, Here G. W. oppoſing W P. declares Chriſt, as Man, pays the debt for ſin (*through faith*) if Soul & Body be the Man.

Numb. 54.

G. W's *Light & Life,* p. 41, 22. *But three Comings of Chriſt* (ſaith he) *that in the fleſh at* Jeruſalem, *& that in the Spirit, but alſo of another coming*

Anſ. to Dr. Lancaſter, by G W. &c. *Jeſus Chriſt, true God & perfect Man, was put to death, buried, roſe again, and* Viſibly *aſcended into*

in the flesh, yet to be expected, we do not read—— But his second coming and appearance without sin unto Salvation, I own and witness.

Also, *W. Bayley*, pag. 306. says, *I never read in all the Scriptures of a Third coming of Christ Personally, besides what shall be in* [illegible] *Saints.*

Finally, This is the former Faith of W. P. and the *Quakers* ingeneral, too tedious here to cite, of which we no where find they have made any Recantation.

Heaven, shall so in like manner come [*as he was seen to go into Heaven*] *at the last and great day of Judgment and end of the World.* Again, (in answ. to *W. Harworth*) *The same Body that was put to death is still in being, the Man Christ did not perish nor vanish, either as to his Spirit, Soul or Body.*

Observe how plain their New Doctrine is for Christs visible coming in the same Body, expressly Contrary to their Old, or else dissemblingly they *now so otherwise word the matter, but mean as formerly.*

As Fisher *says, thus they dance round,*
And round again in th' self same ground,
It staggers to and fro and reels,
Skips up and down, and runs on Wheels,
Starts aside like some broken Bow,
Crosses, Christ-like, Criss-cross in the Row;
Wind, Dust, Husk, Chaff, no stable Steeple,
A Tale that takes unstable People,

A

A Toy, a Clond, Miſt, Smoak, a Fog,
('Tis Quakeriſm*) and ſome Quavering Bog,*
A Quick-ſand, a Quagmire that ſucks,
Who in't, his feet out hardly plucks
vid. Fiſhers Appendix, *p.* 773.

Numb. 55.

G. F's *Gr. Myſtry*, p. 355. 63. *All that makes re ompence for ſin is he that never ſinned, Chriſt the ſecond Adam, and not the firſt —Chriſt gave himſelf, his Body, for the life of the World; he was the Offering for the ſins of the whole World, & paid the debt, and made Satisfaction.*

Sandy Foundat. p. 21. W. P. denyes *Chriſt* to pay the Debt of our ſins as he is God, *becauſe then the Father & Spirit being God, they alſo pay the Debt Nor not as Man, he being Finite,* (as above) *Nor not as God & Man,* as W. P. in that page expreſly affirms.

A Little of *G. Whiteheads* help here might do well *to word the matter ſo* as to reconcile this Doctrine of W. P. and G. F.

Numb. 56.

R. B's *Apology*, p. 95. *Wherefore as we believe he* (Chriſt) *was a true and real Man, ſo we alſo believe that he continues ſo to be glorified in the Heavens in Soul and Body.*

Now, W. P. ſays, as above, *Chriſt as Man was finite*, viz. came to an end. But here *R. B.* ſays, *he continues a real man in Soul & Body*, & ſo is not *finite.*

Chuſe which of theſe you will believe.

Numb. 57.

G F's *Gr. Mystery*, p. 90 Priest says, *There is a kind of Infiniteness in the Soul, but it cannot be infiniteness in it self* G F. answers, *Is not the Soul without beginning, coming out from God, returning into God again?*

Note, W. P. as above, holds the Soul to be properly the man And here according to G F. this Man is without beginning; & if no beginning then no end, which is not only *Infinite*, but also *Eternal*. And yet, [Mark the Confusion,] W. P. before denys the Man Christ to be *Infinite*

Numb. 58.

G. W's *Div. of Christ*, p. 27. *The God whom we serve and believe in, is infinite, the only wise God, and nothing relating to him, or his being, finite.*

Sandy Foundat. p. 20. W. P. there calls the Man Christ, *The Finite Impotent Creature.*

Note the Clash, unless the Man Christ be not relating to God.

Here I cannot but take notice, that tho' *W. Penn* blasphemously calls the Man Christ *the finite impotent Creature*, yet he afterwards in his *Reas. against Rail.* (as above) and in other Books, calls his Body *a holy Body*, as if he thought that way to salve and excuse his former gross Doctrine, or at least to hood-wink his Readers, so as to let them see that he has so reverent esteem of

Christ as to call his Body a *holy Body*, after he had (so irreverently) call'd his whole Man *the finite impotent Creature*.

Again, I observe W.P. to be one with his 24 Brethren, that in the *City Mercury* or News Book, owns and and defends these sayings, first in the Battledoor, *viz. All Languages are to me* (says G. F.) *no more but Dust, who was before Languages were.* Next, in *J. P's* Collection, p. 199. *But to the end of all Disputes and Arguments I am come; for before they were I AM*, says *James Parnell*; where 'tis plain the declare themselves (at least) to pre-exist; and yet W.P. denys the Apostles to pre-exist, for in his *Rejoynder*, p. 299. he says, Paul *did not pre-exist*, *Christ did*. Now is not this a setting themselves above the Apostles, and equal with Christ? For Christ pre-existed, (*G. Fox* and *Ja. Parnell* pre-existed but *Paul* did not pre-exist, says *W. P.* Nay, further, I find in pag. 1. of the Book of the two women at *Malta*, *D. Baker* is not only for having his Friends, the *Quakers* to pre-exist, but also declares them to be Eternal, saying, *O ye Eternal and blessed Ones!* whilst the man CHRIST must be calld, *The finite impotent Creature*, by this high and elevated dust and ashes *W. Penn.*

To Pre-exist is to have a being before.

I shall now return to insert a few more Contradictory Clashes, and so haste to another head.

Numb 59.

W. P's *Rejoynder*, p. 13 *That* (Christ) *his coming was but* [Mark, *but*] *to bring the world to a more improved knowledge and large enjoyment of that divine Power, Wisdom, Life and Righteousness which former Ages had, comparatively, but an obscure sight and imperfect sence of.* And p. 296-300. he justifies this saying, viz. *That which Christ took upon him was but a Garment, even the flesh & blood of our Nature, which is of an earthly perishing Nature.*

Truths Principles, by J. Crook. *If Christ had not dyed, Adam must have perished in sin, this being the way, found out by God, to recover him.*

Note, Here's one *Christian* he grants the *merit* of Christs coming and Death. But *W. P.* makes the benefit of his *coming* to be no more but to shew man more plain what he saw before as through a glass, & perhaps thinks he mends the matter by often calling the Body *A holy Body*, whilst yet he renders that *earthly* & *perishing*.

Numb 60.

G. F's Gr. Mystry, p. 222. Priest says, *Christ is without his Saints, in respect of his Bodily presence.* G. F. answers, *How then are they of his flesh and his bone.*

W. P. Chr. Quaker, p. 97. *The Body of Christ is not so much as in any one.*

Note, This *W P.* is still clashing against G. F. almost on every hand.

Numb. 61,

Numb. 61.

W. P's Addreſs *to* Proteſtants, p. 119. *Let us,* (ſaith he) *but ſoberly conſider what Chriſt is, and we ſhall the better know whether* Moral men *are to be reckoned* Chriſtians: *What is Chriſt but* Meekneſs, *Juſtice, Mercy Patience, Charity & Virtue in Perfection?*

Note, Tho' W. P. Allegorizes Chriſt, and makes him nothing but Virtues, yet his Brother *G. W.* tells *W. Hayworth* (as above) that Chriſt is ſomething elſe, *viz.* a MAN, conſiſting of Spirit, Soul & Body, the ſame Body as dyed, or he only words the matter ſo to deceive the People.

Obſerve now, That tho' theſe two mens Books quarrel about Doctrine, yet they agree in praiſing one another; for G VV. in *Qrs. plainneſs*, p 5, calls VV. P. *A ſincere hearted and zealous Man*; and VV. P in one of his Books does as much for G. VV. And 'tis abundance of Books theſe two men have written, yea, more by half than ever I have ſeen, nor do I deſire to ſee them; for truly I find Confuſion enough in thoſe I have ſeen, yea, more than I intend to demonſtrate at this time, here being enough to ſhew the reaſon why they have not profited the People at all. *W Penn* ſays, *Chriſt left nothing in writing*, Chr. Quak. p 114, *Chriſt wrote no Books.* But they have not followed his Example in this; and yet he ſays, *Chriſt was their Example.*

But

But Note further, tho' *W. P.* will have Moral men to be *Christians*, yet *R. Hubberthorn* denys that Christ or *Gods gift is obtained by moral means*, and in p 33. he calls them Lyars that so affirm. So let the Reader judge who is the Lyar in this case.

Again, I cannot but mind W. P's devised distinction and unscriptural Expression [*if it were no worse*] in calling the Man Christ *The FINITE and IMPOTENT Creature*; and yet G. VV. in his Introduction to *Divinity of Christ*, says, *We judge that such Expressions and words as the holy ghost taught the Apostles and holy Men, mentioned in the Scriptures, are most meet to speak of* GOD *and* CHRIST, *and not the words of mans VVisdom and devised Distinctions, since the Apostles days.* Now is not here a double face they carry, in seeming and pretending one thing, and yet practise the quite contrary. Again, in the Epistle to the same Book, they say, *We charge you* Presbyterians *to give us printed Scripture for (the word) Abstract, &c.* And yet in *Qrs. plainness*, p. 26. G. VV. there uses the word *Abstract*. And 'tis abundance of such dissembling and silly Confusion these (seeming) wise mens Books are stuft with, too tedious here to mention.

And now I cannot but expect there will be great devising, pulling and drawing here, by some *Quakers*, rather than confess themselves guilty of the Confusion and Contradiction here charged, because

they have ſo much accuſed others of the ſame thing. Surely ſome curious Wyre-drawing, Mincing, Mangling, (otherwiſe worded and Equivocating we muſt expect herein. But they having caught themſelves in this Net (ten to one but) the more they'll flutter, the more they'll fetter themſelves; for they cannot thus dance in a Net but ſome-body will ſee them; for they are now as eaſily ſeen through, as they pretend they can ſee through others; yea, this will certainly be the conſequence, till they uſe the only Chriſtian means to get out of this Net, which is by humbly confeſſing and condemning their Errors in their Books, as *G. K.* has done.

I ſhall now return to the matter in hand, and inſert a Clauſh or two about the Reſurrection.

Numb. 62

W. P.'s *Rejoynder*, pag. 369, 307, *I do utterly deny* (ſays he *that this Text*, [*viz.* It is ſown a natural Body, and raiſed a ſpiritual Body] *is concerned in the Reſurrection of mans carnal Body*—— *I ſay, this doth not concern the Reſurrection of carnal Bodies, but the two ſtates of men under the firſt & ſecond Covenant.*

W. Bay's Works, p. 592, *I own the Reſurrection of the Body* (ſays he) *as* Paul *did, viz.* It is ſown a natural Body, and raiſed a ſpiritual Body.

Qu. Whether it be one and the ſame Spirit that leads theſe men to expound Scripture in contradiction to each other? Surely old *Iſrael* with their Rams Horns were more Unanimous.

Chr. Quaker, p. 375. G. W. declares, *that this thing tends to* Atheism, *& to make men* Atheists, viz. *other mens self confidence in asserting things contrary to reason & manifest Experience, and in particular, in their affirming that these self-same Terrestrial Bodies of flesh and bones shall be made spiritual, immortal and incorruptible.* 'Tis true, (says G. W.) Hen. More *had finer and more excellent Notions about the Resurrection, than many other learned men, & aimed at the Truth & Spirituality thereof, from the Vision of the holy men recorded in the Scriptures.*

Chr. Quaker, p. 372. G. W. cites *H. More* about the Resurrection, saying, *Flesh and Blood cannot inherit the Kingdom o God; and I think* (says he) *there is the same reason of flesh and bones*, viz. *I understand natural flesh and bones, not glorified.*

Note, G. W. commends this Notion of *H. More*, as savouring of truth & spirituality, and yet renders those *Atheists* that believe the same; for *H. More* does not here deny the Resurrection of the same Body that dyeth, only understands it must be glorified.

Note also, G. W. here confounds the same G. W. in his answer to *W. Harworth*, p 17, where he holds, *That a very wonderful change may be in the Body, and yet the Substance not Annihilated or destroyed.*

Readers

Reader, I do here honestly declare, that I would have cited more Contradictions about the Resurrection, if I could readily have found them; but indeed, their Books do generally agree in this matter, *viz.* in denying the Resurrection of the Body that dyeth (as *G. K.* has largely made appear in his late Narrative of the Proceedings at Turners-Hall, *London*) so that I found no Passages to the contrary. But had it been my business here to have answered Books, I would have shewed how miserably blind *Caleb Pusey* shews himself about the Resurrection in his book, called, *A Modest Account*, pray read from pag. 31, to p. 38. and see how he endeavours to shew G. K inconsistent with himself [where indeed there is no inconsistency] he gropes in the dark, like the *Sodomites*, carnally apprehending G. K. and very well demonstrating himself to be of the same faith with his Brethren, as aforesaid. Also, let all that read that Book of *C. Pusey*, take notice, that tho' he banters at *G. K.* for holding the Light not sufficient to save man, *without something else*, yet C. P. does not say in all his Book, that it is sufficient for Salvation *without any thing else*. Therefore how hypocritical is this to accuse a man for an Error, and yet dares not assert the contrary; but I refer the Reader to G. K's answer to said *C. Pusey*, for further satisfaction, and so proceed to the next Chapter.

CHAP

CHAP. II.

Of Oppoſition at Unity.

THis is briefly to ſhew (and that chiefly from what is before cited) that thoſe *Quakers* hold the ſame Doctrines which they have condemned in their Oppoſers, as *Errors*, *blaſphemous* & *damnable Doctrines*; To do which, I ſhall only give an Example from two of their eminent Oppoſers, viz. *John Bunion* and *Muggleton*; the firſt quoted by *Ed. Burroughs*, the laſt by *G. Whitehead*.

E. B cites *J. Bunions* Principles, p. 304, 306. *Now I come* (ſaith he) *to reckon up* John Bunions *damnable Doctrines and Errors*, viz.

1ſt, *John Bunyon* ſaid, *That Chriſts ſecond coming was not his coming in the Spirit, for his coming in the Spirit is no Coming.*

For this, ſee at *Numb.* 33. where G. W. owns the two comings of Chriſt, one that is already paſt, & another to come at the end of the world or laſt Day. And at *Numb.* 54. he there declares againſt *three Comings*, and will own but two; ſo that here G W. holds his coming in the Spirit to be no Coming.

adly,

2dly, J. B. ſaid, *That Chriſt had two Bodies, & one of the Bodies was out of the ſight of the Saints.*

For this ſee at *Numb.* 11. where *Jo. Coal* holds the Church to be the Body of Chriſt, & this Body G. F. (in *Gr. Myſtry*, p. 93.) calls *The Myſtical Body*; that's one Body. Again, at *Numb.* 34. 35. G. W. holds, *That Chriſts Body that dyed, is in being, a circumſcribed ſpiritual Body.* Note, here is the two Bodies, as J B. holds.

3dly, J. B. ſaid, *That Chriſt aſcended into Heaven in our Nature.*

For this, ſee at *Numb* 31, 35 where G. W. holds, *Chriſt to be a Man in Heaven, the ſame Body that was put to death,* &c.

4thly, J. B ſaid, *That the Soul of man is the Light, wherewith every man is enlightned by Chriſt, as God.*

For this, ſee at *Numb.* 26, 27, 24. where G. F. holds, *the Soul to be a part of God, and to be the Seed to which Salvation is promiſed,* which, he ſays, *is the Hope, Chriſt.*

Thus far they agree with *Bunyons* Principles, which they call *damnable Doctrines.*

Next, ſee *Qrs. plainneſs*, by G. W. p. 37, 38. Muggelton *holds theſe falſe & blaſphemous Doctrines* (ſaith he) *that the* Quakers *utterly deny*, viz.

1ſt, *That Death took Chriſts Soul into it, and that Chriſts Soul dyed when the Body dyed.*

For

For this, see at *Numb.* 37, 38, 39. where they deny the Body to be Christ, & that it was Christ that dyed, yea, they declare, *That Christ in that Body dyed*, or was crucified. And *that both Soul and Body was sacrificed*, see Numb. 42

2dly, That *Muggleton* holds, *That the Godhead Life dyed; That when Christ dyed, God dyed.*

Now, see above whether they do not hold the same; for at *Numb* 39, 11, G. *N.* says, *It was Christ that dyed*, and I. P. says, *Christ is of an Eternal Nature, and his flesh and bones are of his Nature; for nothing is Eternal but God* [Mark that] and compare it with their holding, *That Christ in the Body dyed.*

3dly, That *Muggleton* holds, *That Christ being God, imbodied with flesh and bone, one Person without us, cannot be in the* Quakers.

For this, see at *Numb.* 35, 36, 12. where they hold, *Christ remains a Man, consisting of Spirit, Soul and Body, the same Body that dyed; and that the Body of Christ is not so much as in any one.*

4thly, That *Muggleton* holds, *That God was born of Mary.*

For this, see at *Numb.* 33, 51. where they declare, Christ to be true God born of *Mary*; also, That God the Father took humane or Mans Nature.

5thly, That *Muggleton* holds, *That the Devil became Flesh, Blood and Bone.*

For this, see the Preface to G. W's *Judgment fixt,*

sixt, where he says of some seperate *Quakers*: *That they are Devils incarnate, viz.* made flesh or become Man, which is flesh, blood and bone. Let G. W. otherwise demonstrate this, if he can, seeing he says, *The Lord laid a necessity on him to write it.*

Thus it appears how far their Doctrine agrees with what G. W. calls *Muggletons false and blasphemous Opinions.* Therefore as G. W. in p. 20. of the same Book, says to the *Baptists*, *Pray you Baptists* (says he) *before you conclude a final Sentence upon us, agree upon a consistent Creed that you intend to stand by, if you intend to impose upon us to believe as you believe, upon pain of Damnation.* So now the *Baptists* and other Professors may face about, and say to the *Quakers*, Pray you *Quakers* tell us why did you not agree upon a consistent Creed that you intend to stand by (if you intend to impose upon us to believe as you believe) before you sentenced us to Damnation, as many of you have done, & as G. W. has done, in his Book called *Ishmael, &c.* p. 11, 12. in these words, *viz. Senseless natural brute Beasts*, MADE *to be* DESTROYED, *Reserved in* EVERLASTING *Coains, under Darkness, for everlasting Fire, Dogs, Sorcerers, shut out from God*; with many more such dreadful Sentences, or *Quakers* Complements which agree well with *Muggleton's* Curses, at which *George* has been an Artist in his day, and his Brother *Penn* follows him close, for he avouches the most cruel

of these sort of Complements, in *Real. agt. Railing* p. 165 as if these *Quakers* had a Patent to revile, and pronounce People Damned.

But pray look upon G. W's other confident face, in his *Apost. Incendiary*, p. 4. where he says, *As for our confessing that* WE *are the Church of the first born, let* OUR DOCTRINE, TESTIMONY, LIVES *and* SUFFERINGS *bear witness.*

To which I say, SO BE IT, let their Doctrine and Testimony (before cited) bear witness, and let their Lives bear witness; for let their preaching against the Delights & Fashions of the world, and against REVILINGS, Envy, Pride, Covetousness, and other Debaucheries, bear witness, while the world sees them guilty of all these things, as well as others.

Now, let them come forth and give a better Demonstration than their bear *Say-so*, that they are the Church of the first born, more than other Professors of *Christianity*, or else who do they think will believe them?

And *lastly*, As to their Sufferings bearing witness that they are the *Church of the first born*; I say, if they will have Sufferings to be a Demonstration, then is the *Church of England*, (whom they have so much condemned) the Church of the first born; for they have really out-done the *Quakers* in Sufferings, as all the Impartial will judge; for how many of them have expired in the Flames! how many strange cruel Torturers and bloody Massacrees

crees in divers places, have many of them suffered for Religion! and doubtless, God would enable them to endure the like Sufferings again, rather then they would renounce their Religion. The like may be said of the Reformed Churches beyond Sea, what cruel sufferings have they undergone!

Thus (*my Old Friends*) you may perceive how willing I am, that you should see that you are (at highest) but upon even ground with other *Christian Professors*, whom you condemn; yea, certainly you have exceeded all that I yet ever knew, in *Equivocation*, *hiding of Sin*, *Reviling*, *&c.* 'Tis my Prayer to God that I may be Instrumental to bring you down from despising your Fellow Creatures, Professors of Christ as well as you

But G. W. to prove the *Quakers* to be indeed the true Church, and not the *Baptists*, says, in *Qrs. plainness*, p. 33. *We have a Record in Heaven, and also in many Consciences, &c.* Now, Mark, does not the *Baptists* say the same, in their Book, called, *A way to Zion!* So that here one brings as good Proof as t'other; one says, and t'other says; yet G. F. unchristians all Professors, but themselves, for in his *Professors Catechism*, his very first words are, *Come you Unchristians, let us talk with you.* But to face about again, *W. Penn* in his *Perswasive to Moderation*, pag. 46. calls them *all Christians*, and says, *They only differ in the Comment, all allowing one Deity, Saviour and Judge,*

good Works, Rewards and Punishments. But the same W P turns again, and in his *Rejoynder*, p. 339 says, *Oh! the Dreadful Darkness that overspreads the hearts of the called Christians.* Therefore says *S Fisher*, p. 773.

Now this, not the other, anon its either,
Then by and by, its both and neither.

CHAP. III.

A short Summary of Citations from the Quakers *Books, shewing they deny Jesus of* Nazareth *to be the Christ.*

SEe at *Numb.* 36, 20. where they hold *those to be false Ministers, who preach Christ without, & bid People believe in him as he is in Heaven above;* And *that the Light within is Christ, and is* ONLY *and principal, and admits not of another.* Also, at *Numb.* 15, 51. where they deny *a God imagined to be beyong the Stars.* And deny *God and Christ to be a Man in one Person.*

Now, he who is the Christ of all true *Christians* is *Jesus of Nazareth*, who is God and Man in one Person; and this Person is without all men in Heaven above, yea, and beyond the Stars too, and cannot be in any man. But he who is the Christ of these *Quakers*, they here shew, is not without man, not in Heaven above, not beyond the Stars,

not

not God and Man in one Perſon; but that the Light within is *Only* their Chriſt, and admits of *No Other*. And W. P. largely declares, That this Chriſt, or Light within, is the ſame, and no other than was in the *Jews* and *Gentiles*, before Chriſt became Jeſus of *Nazareth*, ſee *Reaſon againſt Railing*, p. 16. Behold how plain their Books are in denying *Jeſus of Nazareth* to be the Chriſt!

Again, ſee at *Numb.* 43. where J. W. denys Chriſt to have an Body of fleſh and bones, but only the Bodies of men on earth. Alſo, denys that Chriſt dyed. And alſo, I. P. *Queſt.* p. 27. ſays, *Is not the Subſtance the Light, the Life, called Chriſt, where-ever it is found? Doth not the Name* [Chriſt] *belong to the whole Body, and every Member of the Body, as well as to the Head?*

Thus, by their Doctrine, every believing *Quaker* may be called Chriſt, as well as he that ſuffered on the Croſs. But I dare ſay, no true *Chriſtians* believe thus, they believe *Jeſus of Nazareth* to be Chriſt, and that the Name belongs to no man elſe, no, not to the beſt man on Earth. Alſo, they believe the true Chriſt hath a Body of fleſh and bones, without all men, and that he did dye contrary to what theſe *Quakers* ſay of their Chriſt.

You may alſo ſee many other Paſſages cited in this Book, that confirm this their denyal of Jeſus to be Chriſt. As, one at *Numb.* 38 where W. P. denys the outward Perſon that ſuffered to

be the Christ of God. And another at *Numb.* 24. where G. F. says, *The Seed of* Abraham *is the Saviour of the World*; and at *Numb* 12. W. P. says, *The Seed is the Light within*, and not what proceeded from the Virgin, *Chr. Quaker*, p. 97.

But to be brief, take one Passage from *Christian Quaker*, p. 10 W. P. says, *Though the general Victory was obtained, and holy Privileges there-with, and that the holy Body was not Instrumentally without a share thereof, yet the Efficient and Chief cause was the Light and Life* — Pag. 111. *So that thus far we can approach the honester sort of Professors of Religion*, &c.

Observe how far they approach other Christians; He calls the Body HOLY, but can this be other than Hypocritie? for as is noted at *Numb.* 59, 59. he holds the *Body to be earthly & perishing*, and yet here calls it Holy; nay, the whole Man Christ he calls, *The Finite Impotent Creature*; and yet here, (four years after to hide the matter) calls the Body holy. Behold the Fruits of pretending to be Infallible! for whatever they publish, though never so blasphemous, they cannot retract nor condemn it, but use what deceit they can to cover and justifie all.

Note, Tho' some of their late Doctrine seems to contradict some here cited, by *being otherways worded*, G. W shews, that all that may well be, *and yet they intend the same thing*, Connt. Convert, p 72 and we must be content so to take it, till they repent and condemn their old Doctrine.

CHAP. IV.

Of calling Names for Religion.

THough these *Quakers* do blame all others for calling hard Names, yet they seem not to come short of others in this matter, by what follows.

Rewarded, p. 427 *W. Penn* with one Tongue accuses *J. Faldo* of Railing, and ill bred Names, and yet with his other Tongue he calls *J. Faldo* these ill bred Names, *viz. Revengeful, Cannibal, Cur yelping at the Moon, &c.* see his Introduction, and p. 405.

Also, *G. Whitehead*, with his smooth Tongue, (in *Counterfeit Convert*) says, *Why do you thus write, why do you trouble the World with such* BITTER *Treatment?* But then with his Rough Tongue he calls some seperate *Quakers*, for their denying Womens Meetings, *&c. Vile Apostates, Vermin, Beasts, Dogs, Wolves, Devils incarnate*, &c. So now it may be said to him, Why dost thou thus write? Why dost thou trouble the world with such bitter Treatment?

Again, W. P. in *Reas. agt. Railing*, p. 165. he justifies, and declares that he abides by these Names given by *E. Burroughs*, p. 30, &c. to wit

Thou Jeſuit, thou Sot, thou Sorcerer, thou art a Serpent, and the Curſe of God is eternally upon thee; Thou art ſhut out from God forever, thou ſottiſh filthy polluted Beaſt, thou dark Beaſt & Conjurer, &c.

And yet in *Addreſs to Proteſtants*, p. 242. he at once unchriſtians himſelf and all his Brethren, for ſo doing, for ſaith he, *Men that call Names for Religion, may tell us they are Chriſtians, if they will, but no body would know them to be ſuch by their fruits, to be ſure they are no Chriſtians of Chriſts making*— Good Reader take Notice of it; Alas! how has the man forgot himſelf!

Again, in *brief Diſcovery*, p. 7, 8, 9. by G F. and others, *The Prieſts are a Viperous and Serpentine Generation, Thieves, Lyars, Anti-chriſts, Conjurers, Witches, Devils, greedy Dogs, really they are Blood-Hounds, ſtill hunting and gaping for their Prey like the Mouth of Hell— Being univerſally the Bane of Soul and Body, for whom the Theatre of Gods moſt Dreadful Vengeance is reſerved to act their Eternal Tragedy upon*; Thus *W. Penn* in his *Guide Miſtaken*. &c.

But hold, let us hear what G. F. ſays, That himſelf and W. P. are for diſtinguiſhing a Generation of men by hateful and reproachful Names, Why in pag. 8. of *Weſt and North*, 'tis ſaid, *He, whoever he be, who diſtinguiſhes a Generation of Men, under one and the ſame Government, from the reſt, and puts upon them a hateful Name of Diſtinction & Reproach, whereby they & others are ſet in Oppoſition,*

breaks

breaks the Peace, overthrows the end of the Law, and leads into War, and every evil Work, and such a one is an evil doer in a high degree.

Thus here is a Continuation of their *SO, NO, NO, SO:* Here they call themselves no Christians of Christs making, and not only so, but also Evil doers in a high degree; for I here affirm, by all the skill they have, they cannot invent or use more hateful and reproachful Names than these; let them confute me, if they can.

Thus I thought fit to give a hint only of their amusing the World with such *bitter Treatment* (as G. W's words is) I could insert forty times as many such Complements out of their Books, if it were worth reading, yea, enough to fright sober People, if this will not. But I shall conclude, with only inserting a few Rhymes out of their Book, called *Righteous Judgment*, in answer to *Fr. Bugg*, p. 97. to shew what prodigious and profound Railery proceeds out of their second Days Meeting at *London*, as if the *Quakers* were the only People excellent in the more serious part of that Infernal Practice of inventing or using Hellish Epithites They begin thus,

This keeps thee to scare us out of our good Order (of Men and Womens Meetings) *with thy Goggle-eyed Image of Jealousie, which if thou didst see through thy Spectacls, might affright thee out of thy shallow Conceits.*

An

An Ugly Spectacles for

Rogers *Team*, Crisp, Pennyman, Bullock & Bug,
Dark Devil driven dungy Gods, desperately lugg,
Being tyed to the Tail of their seperate Schism,
Popish *Libertine*, Heathanism, Judaism, Atheism.

Now, is it not impossible for men, by words, to utter more base and wicked railing Reflections than these Rhymes contain? But herein are they still self-condemned also, for says G. F. *Gr. Mystry*, p. 237. *The Work of the Ministers of the Gospel was not to reflect on Persons, or strike at Creatures, thou that reflect on Persons, thou art a false Prophet, &c.* Thus not only our Neighbour Preachers, but also those who have of late come over Sea to visit us, are false Prophets (by this their Doctrine) for their Reflections. And yet, how frequently do these false Prophets tell their Hearers, *Tis for your good that we spend and are spent, and leave our Countries, our dear Wives and tender Children, and altogether deny our selves of this World, &c?* I confess, this is so plausible, that I think it might affect all Christian hearers, but especially such who neither considers the manifest effects of their late Ministry, nor the worthy Observation that our Saviour made of some, *who compassed Sea and Land to make one Proselite* [and why not these to make many] *but when he is made*, says our Lord, *they make him two fold more the Child of Hell*, &c.

Note, These five men inserted in the aforesaid Rhymes,

Rhymes, they call a Team of Devils, and here I expect they will put me in for a ſixth Devil. But ſeeing 'tis contrary to Law to put ſix Horſes in a Team, I query whether a Team of ſix Devils be not unlawful alſo?

CHAP. V.

Of Propheſies.

OF the many Prophecies and Predictions that I could mention out of my old Friends Writings, I ſhall at preſent only ſet down two.

The *firſt* is the Prophecy of *Solomon Eccles* againſt *John Story* who (as *S Eccles* charged him) contemned Womens Meetings, *viz. Thus is the Word of the* LORD *to thee, This Year thou ſhalt Dye, becauſe thou haſt taught Rebellion againſt the Living God.*

The *ſecond*, is the Prophecy of *G. Whitehead* againſt *George Keith*, viz *And thus ſaith the* LORD, *Becauſe thou haſt powred out Contempt, Scorn and Reproach upon my Servants and People, I will aſſuredly pour out and bring great Contempt and Scorn upon thee*

Note, If others think Curſes to be fitter Names for theſe, I'll not contend. But however, *Sol. Eccles* not wording that of J. S cuntingly enough, he happened to be a falſe Prophet. Therefore

Age

Age and Experience has taught *George Whitehead Otherwiſe to word the matter*, (as he tells us in his *Counter-Convert*, p. 72.) for if G W. had predicted ſome ſignal or eminent Judgment or Miſchief to have befallen G K according to the greatneſs of the Wickedneſs, that they charge him to be guilty of, he might have miſt it too, and ſo have hazarded his honour of being accounted a Prophet, by his Brethren and Friends. But now, 'tis but to conceit that G K is ſcorned and contemned [the fate of all men, leſs or more] and G. W's Prophecy is fulfilled, and he keeps his Honour by *thus craftily wording the matter*.

And truly, we can hear no better account of thoſe Preachers late Propheſys of Judgments to fall on ſeveral Towns and Places in *England* within certain Months, not one of them is fullfilled, that we hear of; And though the Prophecy againſt *Plymouth* was ſo particular, that at the Time prefixt moſt or many of the People left the Town, but the Judgment not happening, they returned home, ſaying, *This* Quaker *was a falſe Prophet*. Well, my Friends, I was willing only to give you a ſmall hint of ſome of your Prophets Infallible Prophecys, adviſing you and them to obſerve G. W's Rule, viz. *Otherwiſe to word the matter* for the future, or ceaſe blaſpheming and taking the Name of the Lord in vain, as is too frequent for you to do.

CHAP.

CHAP. VI.

Of Infallible Diſcerning.

HAaving met with but poor proof of their being Infallible Prophets, among the Prophecys, let us in the next place come to their Spirit of *Infallible Diſcerning*, and ſee how they can diſcern more than others. The firſt inſtance I ſhall here bring is out of *G. F*'s *Great Myſtry*, p 107. where he ſays,

The Quakers *are of* Abraham's *ſtock, before Antichriſt was, or you* (Prieſts) *were; and the* Quakers *do witneſs, they are made free from the wrath to come. And thou* (Prieſt) *ſayſt, that the holieſt man cannot give an Infallible Character of another man; haſt not thou in this diſcovered thy ſelf to be no Miniſter of Chriſt, or of the Spirit, who cannot give an infallible Character of another man, how canſt thou miniſter to his Condition? how canſt thou ſee where he is? how canſt thou ſee them that be turned from the Darkneſs, and that be in Darkneſs, and diſtinguiſh the one from the other, an holy man from an unholy man, that canſt not give an infallible Character of any mans ſtate?* Pag. 89. *Thou art an ignorant man, nor canſt miniſter to the People, not knowing the Condition they be in, unleſs they tell thee.* And p. 5. *You that*

that have not that which is Infallible to judge in you, know not the Spirit of Christ, neither can you judge of Persons or Things, and have not the Infallible Judgment, neither have you the Word of God in your hearts, nor Christ which is Eternal and Infallible.

You must Note, that this is spoke of and to the World, the Priests of the World; but then he turns about, and tells what Friends have, *viz. All which* (i. e. the Word of God, infallible judgment, &c.) *the* Quakers *have to judge of Persons & Things.* And p. 5, 249, 267, *The* Quakers *are the Preservers, & Savers of Souls* [A rare People!] —*Them called* Quakers *the* ONLY *Ministers of Christ* — *And how can they but delude the People, that are not infallible?* hah, sir G F.

Now by this Doctrine the *Quakers* are not Ministers of Christ, but Deluders of the People; for they have not this infallible Discerning, as those manifold Examples testifie, for have not many of their Preachers and Elders been guilty of divers gross Evils, especially *Whoredoms* and *Adulteries*, and yet have still kept their outward Ministry and Station, and their state not discerned by their Brethren, till by accident it has been outwardly discovered? And therefore, should they not look upon the many Discoveries that has been made of their falling into those snares, to be both from the Justice and Mercy of God to them? *first*, as a Judgment upon them, for presuming to pretend to such high Attainments, beyond all other

Christian

Christian Professors now living; *Next*, as a Mercy unto them, to shew them their Weakness and Presumption, if happily they could see it.

For why cannot my old Friends about *Delan* see that they want this Spirit of Discerning, as much as other People, by those late ill Examples of divers of their Preachers, especially of their being unlawfully concerned with Women, yea their state undiscerned, till discovered, as aforesaid; and especially that of *Rob. Ewer* at *Philadelphia*, whom the Meeting of Ministers (that was kept at his House) did not discern? but which is to be lamented, some are so blinded by their Preachers crying out, *All is Lyes*, that they'll scarce believe these things, No, not this of *Robt Ewer*, tho Publickly proved.

Take one Passage more for *Infallible Discerning*, from *Richard Hubberthorns* Works, patroniz'd by G. W. and others, p. 211. he there tells a Priest, *That they are Lyars that say the Ministers of the Gospel do not know who are Elect; for they could discern the Elect from the World. So these Teachers that know not the Elect* (says he) *and yet exhort all their Hearers to believe, and lay hold on Christ, their preaching is vain. And these Priests* (says he) *tho' they take Sums of Money of their Hearers, yet they know not who are elect among them.*

Come on, my old Friends, come prove your selves, try your selves, and let us know next time

you

you print, whether by this your Rule, there be one Goſpel Miniſter now left amongſt you?

But to wheel round about, and knock all down again, *W. Penn* ſays, in his *Rebuke* p, 22. *We aſcribe not Infallability to Men, but to the Grace of God, and to men SO FAR as they are led by it.* Behold Reader, and note this Rhetorick well! For are not other Profeſſors, yea, ALL men in the world SO FAR infailable, as well as *Quakers*? here W. P. has given away the *Quakers* cauſe, and ſet them on even ground with others But ſays G. W. *I cannot give away our cauſe, for we have ſufficient evidence of diſcerning of Spirits, Timerous Reviler*, p. 3. Thus *George* thinks fit to keep up his Confidence with bare *Say ſo's*, though he cannot but know that the world knows his *Say ſo's*, to be falſe. And I have known a ſilly Women cheat their pretended Spirit of diſcerning, who travelled from Meeting to Meeting, through ſeveral Counties, (being bravely received & entertained by Friends) and diſcerned, till diſcovered to be no *Quaker* by others: And ſuch things as theſe has made them find out a way to help their Spirit of Diſcerning, by admitting none now to travel [on Truths account, as they call it] without Certificates; ſo that tho' G. W. in *Qua. plainneſs*, &c. tells us *They have a Record in Peoples Conſciences*; yet now they muſt have a Record in their Pockets, or elſe I'll aſſure them, their Friends will not receive them, by their Conſcience Record; Let them deny

deny this if they dare; and tell me how many Friends comes over Sea hither, or goes hence to other Countries to preach by their Conference Record, without their Pocket Record. And this is G. W's Decision, with their sufficient Evidence of Spiritual Discerning, aforesaid.

But I had almost forgot, how that of late years their infallibility seems to be run out of particular Persons into the Body of Friends or Church, as G W demonstrates in his *Apost. recond.* p. 4, 16. there he declares them (the *Quakers To be* THE *People and Church of God, and so to be Infallible, and* CANNOT ERR, *not to be received.* But where is this Body or Church? sure not that Meeting of Ministers at *Robert Ewer's* House in *Philadelphia.* No, *Sam. Jenings* lets us know, 'tis at *London*; for in his Speech at that Yearly Meeting, 1694. he declared *That the Meeting in America depended on that at* London. So then it seems, the Meetings elsewhere are but Members of that Body at *London* and 'tis clear, that the Members so depend on the Body, that if the Body dyes, the Members cannot live) This indeed is the Foundation Principle of *Old Rome.* And here *Samuel Jenings* has shewed us where *New-Rome* is. Indeed I lately read how that the *Quakers* in *England* presented six Publick Addresses to the late King *James* in four years time; but in five years that King *WILLIAM* had reigned, they had not presented one to him: And does not this then

ſhew, that thoſe *Quakers* who thus addreſſed King *James*, are as near a kin to the Papiſts as *Sam. Jenings?* I alſo read one thing more, *viz.* That the Pope once ſet up Womens Meetings for the increaſe of Faith among the *Waldenſes*; and I cannot find that ever any elſe has done the like, beſide *Geo. Fox*, &c. and yet I have ſearched the Scriptures, and ſome Church Hiſtories too; and 'tis pitty that they have no other Preſident but the Pope, for thoſe Meetings are certainly of ſervice in Deeds of Charity and Hoſpitality.

In divers other things there ſeems a very great Harmony between *Old Rome* and *Sam. Jenings's New Rome*, which I am not deſirous to repeat now. *This know for certain Friends, that the way to recover the deceived, is to diſcover, lay open and witneſs againſt the Deceivers*, ſee *T. Elwood's* Epiſt. p. 72. Therefore ſince this Truth has chanced to drop from *T. E's* Pen, I ſhall add, that though my old Friends oft bleſs themſelves thus, *viz. WE are redeemed from a vain Life & Converſation, more than any Society in* Chriſtendom; *WE are the* ONLY *Profeſſors of Truth; and WE are in the Truth, and* ALL OTHER *Profeſſors are* OUT *of the Truth* [and ſo ſays the Phariſees, *We are not as other men, We give Alms, We Faſt twice a week*, &c.] Yet I muſt now ſay for them, We *Quakers* do not, nor never did out-do the *Papiſts* in general, as to Life & Converſation; but herein the Righteouſneſs of *Papiſts* & *Quakers* doth ſo harmonize, that

that it made the late King *James* say (as I have an account) in his discourse once with *R. Barclay*, *That if he were disposed to change his Religion, he would turn* Quaker. No marvel then why.

But I cannot well omit giving one instance more about the Foundation Principle of *Old Rome* or top stone of Popery; See *Plain Dealing*, &c. by *P. Livingstone*, *page* 12, 20, 22. where treating about that he calls the form of Truth, *viz.* giving the Hand, the Hat, and going to Meetings, he says, *Friends that stand in the Life, and are in the Body, know that there is not*, *NOR CANNOT be preservation out of the Body*; *for they that are out of the Body* [of Friends] *are out of the Faith*; *And the Lord hath chosen the* Quakers *a peculiar People, above ALL People upon the Earth*; *and we are to turn to no other People*, &c. Mark just so the *Papists* say, *There is no Salvation or Preservation out of the Body or Church. And that they must believe as the Church believes, or they cannot be saved*; as he further says, p. 23. *They that believe not as the true Church believes*, CANNOT *be saved*; *but this we know of an infallible Certainty, that WE being faithful in the Truth, those that are gone from us are of another Spirit, and Not of the Faith of the TRUE Church.*

The very same the *Papists* say, *WE are the true Church, and All that are gone from us, are not of the Faith of the true Church.* Pray consider, where these *Quakers* are, And also whether *Old Rome* can lay a

greater Neceſſity on ſuch low external Ceremonies, as the *Hand* the *Hat*, *and going to Meetings?* for, he aſſirms p. 5. *That Spirit that leads from the practice thereof, to be A dark Spirit, clearneſs and freedom is not in it, but it doth lead into bondage.*

But how quite contrary this is to that in *Truths Principles*, p 24, 51. *Every Man ought to be left* FREE, *as the Lord ſhall perſwade his* OWN *Mind, in doing, or leaving undone, this or the other Practice in Religion.* This indeed looks quite with another face, clean contrary to *Rome's* Impoſitions aforeſaid; and yet theſe *Quakers* would have us believe they are led by the ONE Spirit. But I perceive *J. Crook* that wrote that Book, is not a fit Man for their Society.

CHAP VII.

Of the Scriptures.

Chriſtian Quaker, pag 104. W. P. cites and tranſpoſes the Apoſtles words, thus, *Lo, in the Volumn of the Book it is written, I come to do thy Will, O God, A Body haſt thou prepared me.* But grant W. P hath not altered the Senſe of that Text, yet by W. P's own Doctrine, 'tis very queſtionable whether that be true Scripture, eſpecially becauſe what is written in the Volumn of the Book

Book of the old Teſtament, is only this, *Sacrifices and Offerings thou aidſt not deſire, mine Ears haſt thou opened, Pſal. 40. 6.* Mark, here is not a word of *a Body haſt thou prepared me*, which he and his Brethren make ſuch a Noiſe about in their Books.

Now ſays W. P. (*Rejoynder*, p. 38.) *I cannot but obſerve at what a ſuſpected rate the Scriptures have been both firſt collected, and then conveyed through the ſeveral ſucceeding Ages——I may well object, Are we ſure the Judgment of them who firſt collected them was ſufficient to determine what was right, and what not?*——(Alſo) *How ſhall we be aſſured that in above 300 years, ſo many hundred Copies as were doubtleſs taken, ſhould be pure and uncorrupted, conſidering the private Diſſentions, the readineſs of each party to bend things to their own belief, and the growing and ſucceeding Faults of leaving out, adding, tranſpoſing*, &c. *Nor was the Collectors Judgment infallible——Learned men tell us of little leſs than 3000 ſeveral Readings of the Scriptures of the New-Teſtament in* Greek. *Hence we may obſerve the Uncertainty of* J. Faldo's *Word of God*, &c.

Now therefore ſince W. P. thus declares the Uncertainty of the Scriptures of the New-Teſtament, and the Pſalmiſt (to which the Apoſtle ſeems to refer) ſhews that Text to be altered, why then ſhould he and his Brethren build ſuch monſtrous Principles upon ſo uncertain a Foundation as they render it? That upon theſe words,

(which it ſeems are properly) *Mine Ears haſt thou opened*; as that therefore he who dyed at *Jeruſalem* was not Chriſt, but a prepared Body; and that the *Jews* did not ſee Chriſt, but a prepared Body; and that the outward Perſon born of the Virgin was no part of Chriſt, but only a Garment (ſee *Numb.* 38, 48.) And to ſtrengthen this Anti-ſcriptural Doctrine, *T. Elwood* has one knack in his *Truth Defended*, p. 138. where he ventures to belye the common Creed; *The common Creed* (ſays he) *called the Apoſtles Creed, ſays, Chriſt was conceived by the holy Ghoſt, Though born of the Virgin.* Now pray ſearch the common Creed, and ſee if the word [*Though*] be there to be found. Behold this great *Quakers* Champion! O what an Impoſture would he have rendered *George Keith* to the World, had he wrote this Lye of the Creed.

Note further, *W Penn* cites and defends this Paſſage, *Reynolds*, p. 61. Queſt. *Of what ſervice are the Scriptures, as they are given forth and recorded without?* Anſ. *Much every way* (ſaith he) *and there is an Agreement and Union between the Spirit within and the words without.*

Obſerve here how this wiſe Man confounds himſelf: The Scriptures, by his account, are altogether Uncertain, and ſuſpicious (at leaſt) of being corrupted; and yet there is an agreement and union between the Scriptures, as recorded without, & the Spirit within. How does he here render

render the Spirit Uncertain! One may ſee by this, that a man who writes much had need have a good Memory, or a ſtable Faith.

Again, ſomething like this is that late Confeſſion of G. W. in his *Counter. Convert*, p. 26. *We prefer the holy Scriptures* (ſaith he) *before all the Books extant in the World.*

Now, obſerve here how G. W. carries a double face to deceive his Reader; for he does not ſay, that he prefers the Book called the Bible, before all Books extant; no, for then he would contradict their Old Books; for the Scriptures in the Bible they eſteem Uncertain (as above) And their former Doctrine ſhews plainly what thoſe holy Scriptures be, which they prefer; for in *Truths Defence*, p. 2. 104. they ſay, *You might as well have condemned the Scriptures to the fire, as our Papers and Querys — for our giving forth Papers or printed Books it is from the immediate and eternal Spirit of God.* Hence it appears, that thoſe holy Scriptures which they prefer, are their own Books, and ſo much or ſuch parts of the Bible as they will allow to remain uncorrupted, *&c.* And thus this inſincere *G. Whitehead* hides himſelf, by a deceivible meaning, as is more plain by what he ſays in his antient Book, called, *Truth defending*, p 7. *That which is ſpoken from the Spirit of Truth in any* (ſays G. W.) *is of as great Authority as the Scriptures and Chapters are, and* GREATER, *&c.*

Now, let the Reader judge what thoſe holy

Scriptures are, that they prefer before all Books extant in the World. And as to what parts of the Bible they will allow to be holy Scriptures, hear what *Jo. Wilkinson* and says in *Refuge fixed*, p. 17. viz. *Whether Moses or Hermis were the first Pen-man of the Scriptures? or whether both these, and not one? And whether some words were not spoken by the grand Impostor, some by Wicked Men; some by Wise Men ill applyed; some by good Men misexpressed; some by false Prophets, and yet true; some by true Prophets, and yet false, &c.* Now Reader, do but compare this with what *W. Penn* says before; and then if my old Friends, for time to come, should object and say, *There are seeming Contradictions in the Scriptures, (or Bible) and therefore well may our Friends Books seem to contradict each other.* Pray let them know, that there are not only *seeming*, but *real Contradictions* in their Books, but not in the Bible. And as to any seeming Contradictions that may be in the Bible, they themselves (as above) have given the reasons why 'tis so, viz. having been corrupted; but their Books cannot be corrupted, because we have the first Impression of them, which they say, *are given forth from the Immediate and Eternal Spirit of God*, and so must needs be better and more certain Scripture than the Bible, according to their own Doctrine.

Now as to the Titles they give to the Scriptures, take a little more of their Clink Clank as W. P. says of the Priests) for in a Book of G. W's call'd, *Davids*

Davids Enemies discovered, p. 7. he says, *These* (Quakers) *do* NOT *call the four Books of* Matthew, Mark, Luke *and* John, *the New Testament and Gospel, as thee and thy Generation* (of Priests) *do.*

But *T. Elwood*, in his *Antidote*, p. 81. calls the Writings of *Matthew*, *Mark*, *Luke*, and *John* *The New-Testament Scriptures of Truth*, and so is no *Quaker*, if G. W. say true; for so he sees cause to word the matter.

Again, *J. Tomkins* and *W. Penn* put out a Book, and call it, *The Harmony of the Old and New Testament*, and so are no *Quakers*, if G. W. say true. But pray Note, Though they tell of the Harmony of the Old and New Testament, yet there's but little Harmony in their Books, which they esteem equal with, if not prefer to the Scriptures.

Again, *W. Caton*, in his Books to his Friends, pag. 35, 42. calls the Writings of *Matthew*, *Mark*, *Luke* and *John*, The GOSPEL, and so is no *Quaker*, if G. W. says true. Well, what think ye, *my Old Friends*, can we suppose these men are any more led by the ONE Spirit, than others are? Surely Nay.

But to face about again, *G. Fox*, in his Book, *News from the North*, p. 14. saith, *Your Church is a Steeple-House, which is Carnal, and your Teacher is Carnal, your Original is Carnal*, Hebrew, Greek *and* Latine; *and your Word is Carnal, the Letter; and the Light is Carnal, the Letter. So Dust is the Serpents Meat; their Original is but Dust, which is*

but

but the Letter, which is Death; Their Church is Dust, a heap of Lime and Stone gathered together. So the Serpent feeds upon Dust —— *And their Gospel is* DUST, Matthew, Mark, Luke *and* John, *which is the Letter.*

I. Now Observe, *first*, how he tells of the Serpent feeding on Lime and Stone; pray is not this Carnal too? had not the Devil need to have strong Teeth to know upon Ste ple-Houses? So this is both Carnal and Ridiculous, or Ranter-like.

Secondly, He renders the Scriptures all alike Carnal, Dust and Serpents Meat, with *Hebrew, Greek* and *Latine*. Here's no preference, except in their own Books, and some of those they entitle, *The Word of God, The Word of the Lord, A living Testimony, &c.* Now if they say the Bible will grow Old and moulder away, and become Dust, I say, so will their Books too. And if they say, *'Tis the Sence contained in the Words of their Books, which they call the Word of God, the Word of the Lord*; I say, the like is understood of the *Scriptures* in the Bible. And yet (as do the *Papists*, so) they have oppoled others, calling them Lyars that say, *The Scriptures the Word*; If this be not Equivocation, I say again, 'tis an exalting their own Books above the Bible. Above the Bible did I say, yes, why not? for the aforesaid Book, called, *News out of the North*, was (as *G. Fox* says, p. 1.) *Written from the* MOUTH OF THE LORD, *by*

One

One who is Naked, and stands Naked before the Lord, cloathed in Righteousness, whose Name is not known to the World, which was prophecyed of, but now is fulfilled. Therefore it must needs be better Scripture than the Bible, for they tell (as above) how Uncertain that is.

Therefore, whatever late Confession they have made, in pretending to prefer the Scriptures of the Prophets and Apostles before all Books, it can be no other bu Deceit, till they condemn their old Doctrine; for *G. W.* confesses, *Their Intentions may be the same, tho' they may see cause* (now) *otherways to word the matter*, Count Conv. pag. 72

And *Lastly*, *Sam. Fisher* says of the Scriptures, *That were their Transcriptions and Translations never so certain and entire by answering to the first Original Copies, yet are not capable to be to all men) any other than a* Lesbian *Rule or Nose of Wax*, see his Additional Appendix, p. 21. Mark how he affirms That if the Scriptures were never so true, yet they are capable of being NO OTHER than a *Nose of Wax*. Now I dare affirm, there is no sort of People else in *Christendom*, except *Papists*, will speak thus of the Scriptures. But experience tells me, That all sensible *Christians* who protest against this foolish Principle, cannot but have an evidence in themselves to the worth and purity of the Scriptures, by those sweet Streams of Life that are felt by reading and meditating thereon,

beyond

beyond what can be felt by reading any other Books.

But before we conclude this Head, take one Verdict more from *W. P's Spirit of Truth*, p. 38. *The Scripture* (says he) *is much like the Shadow of the Rule.* Now all men know, That the ſhadow is a vain empty uncertain thing, ſometimes two or three times longer or ſhorter than the Truth or Subſtance.

Again, *W Smiths Primer*, p. 11, 12. Queſt *What is the Service of the Scriptures, if they be not a Rule, and for tryal of things that are ſpoken?* Anſ. *They are of great Service, Child, and are to be read and believed*—(But) *if thou lookeſt upon the Scriptures for* A RULE, *and for Trying, thou giveſt that unto them which belongs unto Chriſt, &c.*

Note, Here the Scripture is denyed to be any Rule at all, no, not ſo much as to try actions or words. But he ſays, *They are to be believed*; and yet W. P. ſhews them to be *Uncertain.* So we muſt believe that which is Uncertain, and no Rule in any caſe. Is not this rare Doctrine!

But to face round about again, *E. Burroughs* in his *Hue-and-Cry after falſe Prophets*, ſays, *I ſhall lay all People to the Line of Judgment by* THE RULE *of the Scriptures, and the Spirit that gave them*, ſee p. 880. where he not only makes the Scripture *A Rule* but *The Rule*, yea, ſo far *The Rule*, that he trys, judges and condemns the Prieſts by the expreſs words of Scripture; as *Uncertain and Corrupt* as they render them before.

But as *Sam. Fiſher* ſays of the Prieſts, ſo pray obſerve G W's Rounds, Wheelings & Whirlings, for in his Book, Tit. *Iſhmael &c.* p. 3. 10. he ſhews, *The Scripture of the Bible is Carnal, the Letter is Death, and killeth*; yet he calls his own Writings, *The Light and Life of Chriſt, &c.* But to face about again, he tells us, *They prefer the holy Scriptures before all Books in the World.* But then Round he goes again, ſaying, *That which is ſpoken by the Spirit of Truth is of as great Authority as the Scriptures are, & greater*, &c. [*And that their Writings are given forth by the Eternal Spirit of God*] But Round again com's *George* with a back ſtroke, and in *Qrs. plainneſs*, p. 71. he ſays, *Our Intention and Principle never was to bring our Books in Compariſon with the Scriptures.* O Confuſed Confidence and Self-Contradictions!

CHAP. VIII.

Of Magiſtracy and Government.

ALthough I have plenty of Inſtances before me to cite out of my Old Friends Books, I ſhall begin with my Neighbour *Sam. Jenings's* Book, call'd, *The ſtate of the Caſe*, p. 73. where he ſays, *Magiſtracy and Government we always owned to be the Ordinance of God.*

Now

Now *Observe*, here *S. Jennings* deals deceitfully and dishonestly, in pretending to be what really they are not; for he does not tell what nor whose Government they have always owned to be Gods *Ordinance*; for these words of his imply, that they have owned *all Government* under which they have lived, to be *Gods Ordinance*, whenas their Books declare they own *no Government* to be such but the Government of those who witness Christ to rule and reign in them, all other Government being but as a cumberſome Tree that muſt be cut down; for in *The Light*, by *W. Smith*, p. 16. ſaith, *We own Government and Magiſtracy that ſtands in the Power of God and executes true Judgment within the Gates, calling down Sin and Evil doers, and ſetting up Righteouſneſs, and I HOPE that walk therein.* So here 'tis not the Government of ſuch as cauſe them to ſuffer loſs of Goods and Liberty, that they own to be Gods Ordinance, As is further ſhewed from *Great Miſtry* p. 90. by G F. *Such as are turned to Corruption* (ſaith he) *are Hypocrites they are gone from the higher Power, and ſo for the Lords ſake the Saints cannot be ſubject to that Power.* And p. 0. of *News from the North*, *Sing all ye Saints, clap your hands and be glad, for the Lord* Jehovah *will reign, and the Government ſhall be taken from you pretended Rulers, Judges, Juſtices, Lawyers and Conſtables; all this Tree muſt be cut down, and Jeſus Chriſt will Rule alone.* Again, *I the Light will Overturn Kingdoms, Nations and gathered Churches,*

Churches, that will not own me the Light in them; see G. W's *Light and Life*, p. 11.

Now, is it not evident from hence, that if *Sam. Jennings* had expreſt himſelf in the antient ſimplicity of a *Quaker*, he ſhould have worded it thus, *viz. Magiſtracy and Government we own to be Gods Ordinance, ſo far as we* (or Chriſt in us) *have the Command of it, becauſe we know no People elſe, that ſo own and witneſs Chriſt to Rule.* So that when ſuch men rule, 'tis no more them that Rule, but Jeſus Chriſt alone (as above G. F. intimates) the preſent Government being but a dead loathſom Form. As *T. Ellwood* (*Sam Jennings* intimate Brother) ſays, in his *Alarm*, p. 6. *Did you not* (ſays he) *make a ſolemn Covenant with God, That you would Extirpate* Epiſcopacy, *that Dead Loathſom Form? Did you not ſpew it up? And will you turn again, and lick up your old Vomit? O do not ſo! do not run willfully into Deſtruction again. Woe & Miſery to the Upholders of the Prieſts of the World,* [i. e. the Rulers, for 'tis they that uphold the Prieſts.]

Again, *G. Fox*, in his Book called, *Papers given forth to the Heads*, &c. p. 9. ſaith, *Are not all thoſe that will dote ſo much on an Earthly King* TRAITORS *againſt Chriſt? Neither do you read* (ſaith he) *that there were any Kings ſince the Apoſtles days, but among the Apoſtate* Chriſtians *and falſe Church. Chriſt is King alone, and makes his Diſciples Saints, Kings and Prieſts, to reign upon the*

the Earth: These are true Chriſtians, *and will theſe have any more Kings among them but Chriſt? They are out of the Life and Power that make ſuch work for an Earthly* KING, *and* EARTHLY POWERS.

Come, Mark that, *W Penn*, with thy Induſtry in getting Grant after Grant for Kingly and Earthly Power. And Mark that, *S Jennings*, who ſaidit to the Seperates, [not long before the ſecond time thy Horns were cut from puſhing with Kingly or Earthly Power] *We will take care that you ſhall not be our Judges.* And Mark that, my old Friends in general, with your diligence to engroſs and keep what hold you can on Earthly Power. And behold your Apoſtacy!

Now had not the Wheel been ſo turned about, that S. J. and his Brethren have loſt the antient Marks of ſimple hearted *Quakers*, what need he uſe ſuch craft, to pretend to own what they really do not? or are they ſenſible how they are fallen from their antient Principles, and now ſee their former Weakneſſes, why then are they too Proud or aſhamed to follow the Example of good men in all Ages, to confeſs and repent, and leave a Memorial thereof to Poſterity, as they have done. O I know the reaſon; this they cannot yet do! for then down goes their great pretence to Infallability.

Laſtly, W.P. *Addreſs to Proteſtants*, p 234. *If we will give antient Story credit* (ſaith he) *we ſhall find,*

find, that worldly Weapons were never imployed by the Christian Church *till she became Worldly, and so ceaſt to be truly* Christian: *But why ſhould I ſay the Church? her Leaders have taught her to ERR* I confeſs had not antient Story informed me, that all *Chriſtian Societies* have apoſtatized, when they grew numerous, I ſhould have admired at this paſſage, that the ſame W P. ſhould in ſo few years after he wrote it, not only fall into that Apoſtacy himſelf, but alſo draw many more with him. But ſome think W. P. has wit enough to make out to all that ſee with his Eyes, that the Sword of the Magiſtrate, *viz. Conſtables Staves, Sheriffs Weapons, Stocks, Priſons* and *Gallows* are not worldly Weapons, but Spiritual Weapons, when uſed by *Quakers*. But however, tho' he has ſhewed the whole Church of the *Quakers* (concerned in Government) about *Delaware*, are ceaſt to be Chriſtian, yet he confeſſeth himſelf (as one Leader) to be the cauſe of it; for he ſaith, *Her Leaders have taught her to Err.*

CHAP. IX.

Of Perſecution and Proſecution.

VIndication of the Quakers Principles, p. 55. ſays, *We bear Indignities and Injuries, and being*

 reviled,

reviled, they revile not again; and we resist not evil, nor are we in Revenge, but leave it to the Lord, whose Vengeance is, and he will repay it.

But *Sam. Jenings* in his *State of the Case*, p. alledges, *That they could do no less than prosecute and fine* G. K. *and* T. B. *without the violation of their Trust to the King.*

O trusty *Trojan* since the days of *Edw. Billing.*

Therefore *Sam. Jenings* must now make their antient Principles to speak thus, viz. *We bear Indignities and Injuries when we have no Power to Revenge them; and we leave Vengeance unto the Lord, when we are not trusted with Power by the King to take Vengeance our selves.* And thus *S. Jenings* and his Brethren, Apostate-like, have lost (if ever they had) the pretended innocent Nature of the *Quakers*, and are in the Fall, and Unredeemed; for so they say in their Catechism, by W. S. *'Tis the disposition of* OUR NATURE *not to seek Revenge, though we do suffer Wrong; for the Revenging Nature is in the Fall; but it is not so with us whom God hath redeemed*, &c. Beside, let *S. Jenings* compare their late Practice with their old Principle about *Contending* and *Suing at Law*; see *Profession of the living Faith*, p. 7. *It was* NEVER *the Fruit of Christ to Sue, Contend, &c.* Thus *S. J.* and his Brother Preachers about *Delaware*, yea, and Hearers too [like Preachers, like People] are Apostates, and have not the Faith of Christ, by their own plain Rules; for the same Principle

it

is held forth by *R. H. G. F. & W. E. B.* and others.

Again, I obſerve *S. Jenings* tells that the reaſon of *I. B.* and *G. K.* being proſecuted, *was for ſaying*, Sam. Jenings *was too nigh and imperious in worldly Courts*, and calling him *ignorant, preſumptuous and inſolent*. Now is not *Sam. Jenings* here blinded by a ſordid perſecuting Spirit, that thus has the face to publiſh this to the world, ſeeing it is yet to be read in the Books of the Tryals of W. P. W. M. M. F. G. W. and others, that they accuſe the Magiſtrates in *England* moſt ſeverely with *Injuſtice, Oppreſſion, Wickedneſs & Corruption*, and yet theſe Magiſtrates did not puniſh them for that; nor was G. F. puniſhed for telling Juſtice *Bennet*, *He was a ſhame to the Government*, as in the Book called, *Weſt to North, &c* This ſhews the Magiſtrates in *England* more Noble, more Chriſtian, and far more free from a Revengeful Perſecuting Spirit, than theſe *Quakers*, who cannot bear to be called, *Ignorant, Preſumptuous* and *Inſolent* (though by men of their own Denomination, nor ſpoken when exerciſing his Magiſtratical Office, but in Controverſies about Religious matters) without taking Revenge on their Perſons. But hear what G. F. ſays of ſuch in *Gr. Myſtery*, pag. 125, 360. *You are inwardly ravened* (ſaith he) *that ſtrike at the Creatures* —*and to cauſe People to be put in Priſon, and to be perſecuted, and have their Goods taken away, ſuch are diſorderly Teachers, and*

shall be rooted out And so far they are self-condemned Apostates, by their antient Testimonies, for their actions in *Pennsilvania*. Witness their imprisoning *John M'Combe* when his Wife was but two days delivered of a Child, and in danger of Death, by a Flux, and another of his Family sick also, that dyed in a short time after, and yet he could not prevail so much as to go home to take leave of his Wife, or set his House in order, tho' earnestly desired by him, promising to appear at any time when they should require him; No, that favour could not be granted, but to Prison he must go, altho' *Humphry Murrey*, the Mayor and chief Magistrate of the place, offered to be bayl for him, at which *Sam Jennings* raged, and bitterly reflected upon him, for that he knew his place no better. And what was all this for? surely some heinous Crime, one would think; why, 'twas nor more nor less than for letting a person have two of the printed Appeals to the yearly Meeting (put forth by G. K. &c.) for 2 *d.* piece, as they cost him. But surely some Seditious matter was contained in this single Sheet; why, the matter they were so offended at, was an Article, wherein it was queried, Whether some Magistrates, called *Quakers*, at *Philadelphia*, did not act contrary to the *Qrs.* Principles, in commissionating and hiring men to fight. And for this they not only imprisoned him, but did what they could otherways to ruin him, by taking away his Licence

which

which he had to keep an Ordinary, that coſt him 3 l 12 s. And yet, like Preachers, like People, ſo dark are many of them, to ſay, *This was not any thing like Perſecution*, tho' no Law had this poor man broken, nor did they ſo much as pretend he had broken any Law.

Alſo, the Impriſoning *William Bradford*, and taking away his very Tools that he ſhould get maintenance for his Family by, contrary to the Law of *England*, ſo juſtly pleaded by him, he being one of the Kings Subjects.

Alſo, their impriſoning *Peter Boſs*, till Providence put the Government into the hands of Coll. *Fletcher*, Governour of *New-York*, who releaſed him out of Priſon. And pray what was his *Crime?* Why, 'twas for writing a Letter to *Sam. Jennings*, querying about ſeveral Miſcarriages reported of him, as inſerted in p. 59 *State of the caſe*, and among the reſt, Whether S. J. was not drunk? In the Tryal of which *D. Lloyd* being Attorney, pleaded for *S. J.* and read a Caſe out of an old Law Book, to this effect, *That tho' a Biſhop may ſeem to be drunk, yet was not to be reproved.* He alſo produced an Act againſt *W. Bradford* made in the reign of K. *James* 2d. againſt printing Books without puting the Printers Name to them, which they alledged W. B. had done, and not put his Name to the printed Appeal (tho' the Authors Names were affixed thereto.) Well, to Tryal W. B. was brought, *D. Lloyd* pleaded hard againſt him,

him, the Jury had their Charge given by *S. Jennings*, but they went to try this Crime, but it happening so, that there was two or three upon the Jury that were not *Quakers*, they stood upon the Nicety (as some of their fellow-Jurors call'd it) of two Evidences, to prove that W. B. printed said *Appeal*, which not appearing, after about 48 hours the Jury came into Court, and told the Bench, they were not like to agree. To whom *A Cook* made this learned Speech, viz. *Well, Jeering, Friends that you are not like to agree, you are Absolved from your Test* (or Oath) *and are discharged; and we will have another Jury that shall agree, and find the Bill.* But before another Court, the Government was changed, *W. Bradford* discharged from his Imprisonment, and they disappointed of executing the Vengence which they intended.

And yet for all this, these degenerate *Quakers* will not believe these manifest Truths, known to so many, but they'll believe *Sam. Jennings* Book of Lyes, who in his Preface, would make People believe, That the Report of these mens Sufferings is but a *Sham put upon the World, and so far from any thing like Persecution, that it was only Sport and Play*; and I'll warrant him, can make brave Orations on't in his Preaching too. *'Twas Prosecution*, says he, *and not Persecution*, see *State of the case*, p. 45. Just so also the *New-England* Priests say, what they did to the *Quakers* was *Prosecution*, and not *Persecution*, See the Book, called, *New-England judged*.

But

But there was a man punished for taking away an Hour-glass from a Priest, and this *G. Fox* calls *Persecution*, in his *Instructions*, &c. p. 30. Behold! is there greater Blindness and Partiality to be found in the whole World, than is among these *Quakers*, that call punishment, for breach of just Laws, *Persecution*, and yet when they punish men, who have broke no Law, they say, that's no such thing as Persecution, but *Prosecution*.

And though the *Quakers* have all along made such a great Noise and continual Cryes to the Rulers, complaining of their great and grievous Sufferings by Persecution, even in so much, that they have declared to the World, *That their Sufferings have been greater Sufferings, and more Unjust than the Sufferings of Christ, or his Apostles, or of any others since the Apostles days*, as in p. 273. of *Edw. Burroughs* Works; which passage was lately justified in the *City Mercury* or News Book, by the *Quakers* at *London*. And yet themselves scarce any sooner mounted into the Seat of Government, but they fell to persecuting one another, till Providence stopt them, by the Government being taken from them. Therefore they being a considerable People for Number in some places, the King and Parliament had great Reason to make that Law which was made last year, *That no* Quaker *or reputed* Quaker *shall serve on any Juries, or bear any Office or place of Profit in the Government*. Thus though they may see what their ill Manners

Pennſilvania has brought on them; yet on the other hand they may take it as a bleſſing unto them, they being a People not qualified for Government, eſpecially in reſpect of Principles antiently delivered; for when *T. Budd* declared the Duty of Magiſtrates, in his Book, called, *Good Order, &c.* p. 34. viz. *I do believe it to be both lawful and expedient* (ſaith he) *to bring Offenders to Juſtice by the Power of the Magiſtrates Sword, which is not to be uſed in vain,* &c Hear how *G. Fox* condemns him for this, in a Letter to *Pennſilvania*, which Letter I have by me, to ſhew upon occaſion; his words are theſe, *Dear Friends,* R. Fretwell *and* A. Cook, *Remember me to* T. Budd, *and tell him, he gave forth a Book, which grieves the honeſt hearted, and ſome dirty Spirits have got advantage, and how that it Thwarts our antient Principls, that part concerning Magiſtracy, p.* 34. *it was laid upon* W. Penn, *but he is clear of it. And he did not do well to print it, and ſpread it, for Friends here will not ſell it— but ſtop it— let him write over himſelf for Friends to call it in again. So with my love,* G. Fox.

Yet ſuch miſerable Darkneſs has over-ſpread thoſe *Quakers* at *Delaware*, that they ſee not their Apoſtacy herein. Nor indeed how ſhould they? Seeing the Yearly Meeting at *London* did not find it proper or fit to condemn theſe Practices, nor to put the Actors upon condemning it; No, not ſo much as that of their giving a Commiſſion, and hiring

hiring men for a hundred Pound, and furnishing them with Arms and Ammunition, to recover a Sloop that *Babit* and his Men had stole from *Philadelphia* harbour; tho' it was an Action to the furthest extent that those words in *T. Budds* Book could reach, as all that reads the same may see.

Hence 'tis plain, that the whole Body in general are now so far Apostatized herein, that they encourage their Brethren to grieve the honest hearted, give dirty Spirits advantage, and thwart their antient Principles, unless they will say, G. F. is a Lyar, whom they call, *The Father of many Nations* (see W. P.'s *Rejoynder*, p. 354.

But to shew further of my old Friends Apostacy in this particular, *R. Barclay* in his *Apology*, p. 399. 407. says, *As to what relates to the Magistrates of the Christian World, albeit we deny them not the Name of Christians, because of the publick Profession they make of Christ's Name, yet we may boldly affirm, that they are far from the perfection of Christian Religion, because of the state in which they are, they have not come to the pure Dispensation of the Gospel. But for such whom Christ hath brought hither, it is not lawful to defend themselves by Arms, but ought ever all to trust in the Lord.* Thus this Doctrine of R. B. runs almost parrallel with that of W. P. before cited, only he unchristians the whole Body of his Friends concerned in Governments; but R. B's sentence is only on the Magistrates; of which, let those that are Preachers look to it, and study the

most

moſt effectual means to keep their Hearers from reading ſuch things as theſe, ſo dangerous for their diſcovery.

Come on my old Friends yet a little further, I wiſh you were as willing to ſee your Apoſtacy, as I am to ſhew you: Read your Antient Principle of diſallowing to go to Law, and being no Contenders, Patronized by *G. F. G.W.* and *E. Bur.* in p. 23. of *R. Huberthorns* Works.

Prieſts ſays, *Many Diffrences may ariſe which cannot well be decided without going to Law.* R H. Replys, *Thou doſt allow of going to Law, which the Apoſtle did not, and he was a Miniſter of Chriſt; and here thou haſt ſhewed, thou art none — and who are come to the Doctrine of Chriſt, which is* Yea *and* Nay, *there is* NO DIFFERENCE, *They need* NO GOING TO LAW, *there is* NO CONTENTION; *and many Differences are in thy Generation, which is without Chriſt and his Doctrine, which many of you Sue men at the Law. — And here openly I charge you all in the preſence of the living God, to be no Miniſters of Chriſt.* O when will you bluſh for calling all but your ſelves *No Miniſters of Chriſt, no Profeſſors of Truth!* All that joyn not with you, or believe not as you believe, you ſay, *do not own Truth, or profeſs Truth.* But I appeal to Gods Witneſs in all your Conſciences, whether this Prieſt was not a better Owner of Truth, or Profeſſor of Truth than you? for his Doctrine and Practice agrees, but your Doctrine is one, and your

your Practice another; contrary to Truth, double minded men. Therefore condemn your ancient falle Doctrine in your Book, called, *The Quakers Challenge*, p. 3. viz. *The Quakers are in the Truth, and* NONE *but they*. And O learn to be more Charitable!

CHAP. X.

Friends Sufferings to be recorded by London *Meeting.*

FRIENDS;

THis is in some sense to answer your Request; for I have met with some Papers sent from your Meeting at *London*, wherein you frequently call for all Friends Sufferings to be sent in to be recorded. Therefore I shall here set down the Sufferings of some Friends about *Delaware*, called, seperate *Quakers*, and request your care, that when you meet with this Account, together with the aforesaid Imprisonments, &c. to Record the same, as you do others, if you are impartial men, but if not, pray let them alone.

In the Year 1695. *A. Smith*, *W. Budd* and *W. Atkinson* in *West Jersey*, for conscientiously refusing to serve on Jurys, were fined by the Court, for which a Gun was taken from *A. S.* and a Stitch

of

of Bacon from *W. B.* But by the Sheriffs pleading for *W. A.* being poor, he got his Fine remitted. [*Note*, This Sheriff is a *Baptist*, and he declined the Office of Sheriff, and refused to serve, rather than so to take away his Neighbours goods for matter of Conscience; but these Seperates have not met with so much Christianity in any of their old Friends, that have been so concerned in Office. Pray let your *London* Meeting take Notice of that, and order those Ministers that come from you to visit them, to do what they can to recommend the Virtue of Love to your Brethren here; for all that have hitherto come, has set them still more in Opposition against the Seperates, and have increased Envy instead of Love; and are so far from counting the Seperates to be any of the lost Sheep of the House of *Israel*, whom Christs Ministers should seek after, that they call them *Amalek*, & exhort one another to smite *Amalek*, and yet like Cowards, never come at them; or like Cocks crowing on their own Dunghills, they do it only in their own Meeting-houses among their own Friends; and he that's most ingenuous at comparing *G. Keith* and his Friends to the worst of Men and Devils they can find named in the whole Bible, he's an excellent Preacher, and followed from Meeting to Meeting many Miles, and of this Truth, my own Eyes and Ears are witness.

In the years 1694. & 95. *Ralph Ward*, a poor Friend at *Philadelphia*, was several times fined for conscientiously

conſcientiouſly refuſing to ſerve on Juries, and had Goods taken from him to the value of 4l. 0 d of which he complained to the Governour and Council, but had no Relief The Members of Council preſent were *S. Carpenter*, *S. Richardſon*, *A. Morris*, *C. Puſey*, *D. Lloyd*, all *Quakers*.

At a Court at *Burlington*, 3d Mo. 1697. *Daniel Bacon* was fined 10 *s.* by *Quaker* Juſtices only, for refuſing to ſerve on a Jury, tho' he pleaded both Libert, of Conſcience and the Law lately made in *England*, which ſays, *No* Quaker *or reputed* Quaker *ſhall ſerve on any Jury, nor bear any Office of Profit in the Government.*

Now here take Notice, The *Quakers* in *England* uſed to plead with the Rulers, againſt the Kings Laws, for Liberty of Conſcience. But now being got into the Saddle of Government, and being Rulers themſelves, they deny *Liberty of Conſcience* to others, that plead *FOR* the Kings Laws for Liberty of Conſcience. Let my old Friends at *London* conſider that, and whether 'tis not Time now to cry out, as *Sam. Fiſher* once did, p. 144. *O Groſs, Horrid, Hideous and Sordid!*

Alſo, ſeveral Friends in *Eaſt* and *Weſt-Jerſey* had Goods taken from them for not anſwering ſumons to Courts, & alſo for refuſing to pay a Tax raiſed to pay Souldiers wages. Where Note, the *Quakers* in *Eaſt-Jerſey*, who were in Unity with their perſecuting Brethren at *Philidelphia*, paid this Tax either directly or indirectly, which was to pay

pay Souldiers wages. I ſhall give no perticular account of theſe diſtreſſes, believing the reſt are more than you will Record; but I cannot well omit, to inſtance one more, and leave it and the reſt to your Conſideration. And that is,

John Wood, one of your Brethren, a Preacher in *Glouceſter* County in *Weſt-Jerſey*, being Sheriff of that County, came with men armed to take Goods from *John Roberts* at *Penſoakem*, & ſent two meſſengers before, who pretended they had loſt their way, of which the ſaid *Joh. Roberts* & his Wife took pity and gave them meat to eat. Soon after they eſpied *Wood* coming with his Company, wherefore *Roberts* made faſt the Door, but *Wood* told him, he had thoſe within that would do his buſineſs; they ſeeing him ſo treacherous, opened the Door; this *Wood* when came in offered his hand: *Roberts* ſaid, if he came as a Friend it was well. But ſaid *Wood*, *I come not as* John Wood *the Preacher, but as the Sheriff of* Glouceſter. [Now by the way obſerve, that in the caſe between G. K. & the Magiſtrates at *Philadelphia*, thoſe Magiſtrates could not find how to diſtinguiſh between *Magiſtrates* & *Quakers* or Preachers, but here you ſee their Brother J. W. had the art to do it.]

But this *J. Wood* proceeded, and took ſeveral ſorts of Goods in uſe in the houſe, among which was a Warming pan, which the woman earneſtly deſired him to leave, by reaſon of the great uſe themſelves and the Neighbours had of it, in caſe

of

of Sickneſs or Child-bed (there being none there about except that) But ſhe could not prevail with this *Wood*, but away he carried it, and ſoon after this *Roberts* fell ſick, and beginning to Recover again, he ſate up one day; but at night going to his Cold Bed (for want of the pan to warm it (being Winter) the cold Bed made ſuch impreſſion on him, that his ſpeech was ſoon taken away, which he did not recover again, but dyed in a few days; and what trouble this was to the Widdow, the Neighbours can tell how much ſhe imputed the death of her Husband to the want of the pan, which ſhe could not perſwade this *Wood* to leave, tho' ſhe offered him to take any other thing inſtead of it.

Note, the occaſion of this Diſtreſs was only, for not anſwering a Summons to *Glouceſter* Court, when the Court at *Burlington* required the ſame, the place having been ſome years in conteſt between the two Counties about the bounds, not decided which County it belonged to.

Come you *London* Friends to ſay no more of the Inhumanity of this Action of a Preaching *Quaker*] can you parrellel this in the whole World, that ever a pretended Goſpel Miniſter took the Office of ſheriff before! *W. Penn* cites plenty of old Authors in moſt of his Books, pray ſet him to ſearch all the Rusty Authors to ſee if he can find a Preſident, and if he can find none, you may Record this for one, if you pleaſe; for the

ſaid

ſaid *Roberts* was an honeſt Friend of your Society, and I being with him in his ſickneſs, that very day that he ſat up, as aforeſaid, he deſired me to publiſh this Preachers Action to the World, and ſo far have I now fullfilled the Will of the deceaſed, as alſo the Deſire of his Widdow and Neighbours ſince his Death.

Now, perhaps ſome for want of other Falſity to accuſe me of, will ſay I Taunt or Scoff: But what would ſuch ſay, if I ſhould uſe ſuch Airy Expreſſions as that eminent Friend *Sam. Fiſher* has done in his *Ruſticus ad Academicos*, viz. *As the Stool thinketh, ſo the Clock Clinketh; The Cat winkt when both her Eyes were ſhut; The Wheel-barrow runs Rumble to Rumble; A Tale of a Tub with the bottom out; Tittles Tattle, Twittle Twattle; Whirle-gigs, Flim-flams, Gim-cracks, Hog-ſtyes; Bumble-bee Propoſitions, Magpye Premiſes, Roaring Meggs; Thunde-ring Canons to frighten poor fools, &c.* This was *Sam. Fiſhers* phraſe in writing Religious matters, and re-printed for Poſterity by the liſence of the 2d Days Meeting in *London*. And *W. Penn* in his Teſtimony before that Book, makes the Scriptures their Rule for this ſtuff too, and cites 1 *Kings* 18. 27. of *Elijah's* words to *Baal's* Prieſts. Thus I ſee how far I ſhould be Juſtified were of their Society. Though the ſame W. P. with his Brother Tongue is ſo far from owning the Scriptures for their Rule, that both he and *S. Fiſher* (as is before ſhewed) would make them unfit for

any

any Rule at all in any caſe, by rendering them *Uncertain, &c.* Therefore pray ask W. P. by what Rule he knows any ſuch words were ſpoke, as recorded, 1 *Kings* 18. ſeeing he holds the Scriptures ſo Uncertain? Doubtleſs he is as able to give an anſwer, as if he had ſerved ſeven years at *Rome*, as G. W. tells the *Baptiſts*, in his *Quakers plainneſs*, p. 31.

CHAP XI.

Of Swearing.

IN *W Penn's* Book, called, *Reaſon againſt Railing*, p. 41. the Queſtion is thus put, *How could you know that Swearing in any caſe were unlawful, if it had not been written*, Swear not at all? *Is not there the Scripture your Rule in this caſe?*

W. Penn there anſwers, *This ſhews the Ignorance of* Tho. Hicks *in the Writings of the beſt* Gentiles, *and his acknowledgment of the Light's ſufficiency, in caſe we are able to prove Swearing diſallowable before Chriſt came in the fleſh. The ſeven wiſe men*, ſaith he) *famous among the* Greeks 500 *years before Chriſt came in the fleſh eſteemed Swearing but a Remedy againſt Corruption.*

Now obſerve, does not this plainly ſhew, that they held Swearing not only allowable, but alſo

good to be uſed; for what good men would not uſe means to remedy Corruption? was not *W. P.* doubly when he brought this Inſtance to prove the Light ſufficient (without the knowledge of what is written) to ſhew men they ſhould not ſwear? Beſides, was it likely that the Light or Law in the beſt *Gentiles* would forbid all Swearing at the ſame time when the Law (outward) was in force, that allowed and commanded Swearing? or that the *Gentiles* had a light beyond the Prophets, who never did forbid ſuch Swearing, but on the contrary commanded it, *Jer.* 4 2.

Another Inſtance W P brings, is, That *Socrates* ſaid, *There is a Life more firm and unqueſtionable than an Oath.*

I Anſw. Does not the Law hold forth the ſame, *viz.* that there is no need of an Oath amo g men that live a life unqueſtionable, or out of Strife? for an Oath was for reconciling and putting an end to ſtrife; ſo that this of *Socrates* was ſo far from ſaying, *Sware not at all*, that it ſays as the Law ſays; an evidence of what *Paul* ſaid, *That the* Gentiles *did by Nature the things contained in the Law.* Now let wiſe men judge how far *W.P.* has proved the Light ſufficient to ſhew men they ſhould not ſwear, without knowing the written Command of Chriſt. And does not W. P. alſo confound himſelf in acculing *T. Hicks* of Ignorance? for if we ask him, who they be that live an unqueſtionable Life? he ſhews us that the Saints do

do not; for in *Rejoynder*, p 175. he says, *The Saints shall judge the World, and much more by their Judgment determine or reconcile things among themselves.* Thus seeing the Saints live not a life unquestionable, but that they need to have things judged and reconciled, how much less do others?

But more particular of Swearing, W. P. and R. R. in their *Treatise of Oathes*, put out in the Name of the *Quakers*, p 46. cites this Passage, viz. *They Swear in God, or to God, or by God, who promise an inviolable Obedience of Mind to him.*

Now, to say, *I solemnly Promise or Declare in the Presence of Almighty God, &c.* is a calling upon God to be a Witness to the Truth of the Testimony given, which in p 17. they look upon to be no less than *a presumptuous Tempting of God to summons him to be a Witness not only to our Terrene, but Trivial Business.* These are their expres words. And yet are they now so far apostatized and fallen from their antient *Yea* and *Nay*, that this is the Oath that the *Quakers* have used under the new Name of a *Test*, especially in *W. Penn's* Province of *Pennsilvania*, till of late, that G K. and his Friends bore Testimony against it. And yet now in *England* they have got it confirmed by Law, as I'll shew anon.

But to proceed; In pag. 68. they cite, *That it is evil to compell, not only to Swear by God, but by other things.* But how do they here condemn themselves? for in their Courts about *Delaware* have

ven *Quakers* give & command the Engliſh formal Oath to be given to thoſe that were not *Quakers*. And yet for this very thing they condemn *J. Perrot* as an Apoſtate, in their Book, called, *A loving Invitation*, p. 8. becauſe when he was Clerk of a Court, he gave ſome People the Oath. Yet behold! now their Brother *Da. Lloyd* can do the like, and be accounted no Apoſtate.

Again, in the Book of the Tryal of *G. Whitehead* and *T. Burr* at *Norwich*, p. 28, 29. the Recorder threatning to Præmunire them unleſs they would take the formal Oath, *We are ready and willing* (ſays G. W.) *to ſign this Teſt or Declaration*, viz. *I do in the Preſence of Almighty God ſolemnly declare*, &c. *I do hereby faithfully promiſe, by Gods help*, &c. *Note*, This they declare in p. 82. to be the Subſtance of the Oath, which they then offered to ſign; and kiſſing the Book, and ſaying, I ſwear, they there call the Ceremony and Circumſtance; ſo it ſeems they can now diſpence with ſo allowing the Subſtance, for they there ſay, *They conſcientiouſly ſcruple the Ceremony and Circumſtance, to ſay, I Swear, and kiſs the Book*; as much as to ſay, We offer to ſwear, but cannot in Conſcience ſay I Swear [Behold the Hypocraſie!] He further adds, *That he is willing to ſign ſuch Declaration of his Duty of Allegiance, if he may not otherways be believed*. *Mark*, If they may not be believed by ſaying *Yea* or *Nay*, they'll do that now which is more, rather than be præmunired. I confeſs that

that would have been hard, but why then have they bound themselves up to *Yea* or *Nay*, by printing so much in denyal of Swearing, if they cannot defend it by Suffering, but will Apostatize rather than suffer.

Lastly, in p. 35. their Keepers pulling them from the Bar, to have them to Prison again, *I beg mercy* (says G. W. to the Court) *we have not yet refused the Oath, being not duly nor regularly brought upon the point*, &c. Behold! could any man knowing the *Quakers* Faith about Swearing, ever have expected to hear such a word to come out of the mouths of *Quakers*, and a chief Leader especially? were it not better to be plain, as those *Quakers* have been, whose Names are Recorded in the Court of Chancery, *London*, for taking the formal Oath? for this Hypocrisie has but caused some to publish in print, *That the* Quakers *can work Miracles, for they can take an Oath, and yet not Swear at all.*

And G. W. in said Book, shews, That he and some other *Quakers* did Petition to the Parliament to have the aforesaid Test established by Law, for the *Quakers* to take instead of an Oath. So the Parliament did last year grant their Request, and confirmed it by Law in these words, viz. [*I A. B. do declare in the Presence of Almighty God, the Witness of the Truth of what I say.*] This is the *Quakers* Oath, that they call a Test, now made into a Law, according to their desire. Behold now, what's become of their antient *Yea* or *Nay*! Can

now say this is no more than Yea or Nay? Pray what is become of their tender Consciences, that cannot Swear, and yet can swallow down this Test without scruple? Than which no Oath in the World can be greater, or more binding; yea, were I read in History, I doubt not but I could prove this Test to be the very form of Oath used in some other Nation. And thus far these *Quakers* are fallen from what they formerly profest, as before cited, and can now stretch their Consciences, by using *G. Whitehead's* Art of *Otherways wording the matter*. If this be the effect of W. P's Light, that (without the knowledge of what is written) shews them they should not swear, sure 'tis now become Darkness, as their Term is to others. And yet I cannot see how they can use that Term without Blasphemy, seeing they say, the Light within is Christ and God; for I am sure God and Christ can never be Darkness.

CHAP. XII.

Of Fighting, Swearing and paying Tythes.

THe *Quakers* having denyed *Jesus of Nazareth* to be the Saviour of the World, and to be in Heaven glorified in the true Nature of Man, both in their antient Books, as is before shewed, and

and now being charged with the same, and the Persons so accusing or charging them having proffered to prove the same upon them at any publick Meeting they shall think fit to appoint, yet they refuse to hear with that Ear; and (knowing their guilt in the case) notwithstanding their former Challanges made by them in Print, *To dispute with* all sorts of Professors, yet now they use all their Skill to evade and shift from being brought to the point, but cry out they are belyed and wronged. Whereof some Preachers, particularly *J. Dickeson* and *S. Jennings* have now found out a new Argument to prove to their Hearers that they are indeed belyed, and that is, *That their refusing to pay Tythes, to Fight and to Swear, are three Proofs that they own Jesus to be Christ, and therefore they are falsly accused.*

Now suppose they had not in the least fallen from their antient Testimony against Swearing, Fighting and paying Tythes, yet to what a low ebb are these spiritualized Persons now come, who having all along declared themselves to be *The Only Ministers of Christ*, should be now driven to such shifts as to fly to outward Marks to demonstrate their *Christianity*, especially in that they themselves say, *That any Man may keep to outward Observations, and yet be no Christian.* But they have not kept to their antient Testimony against these neither, but are Apostatized, as is before shewed concerning Swearing, wherein they have only

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dreſt up the Oath in a new Garb, and call it a *Teſt*, they now ſee cauſe ſo to word the matter.

And then as to Fighting, that little Time they have had the Government in *Pennſilvania* has given the world ſufficient Proof how far they may be truſted to be true to their Principles therein. And they being the commanding parts of the Aſſemblies both there and in *Jerſey*, rather than let go the hold they have of the Government, what ſhifts have they made in raiſing Money to be imployed to ſecure and defend the Provinces from the *French* and *Indians*, by uſing *G. Whiteheads* Craft aforeſaid, of *Otherways wording the Laws & Orders* they have made for raiſing ſuch Money. So that inſtead of declaring the Duty of Rulers, (in caſe of Defence) by words of Truth, they have only exchanged their *Old Teſtimony* for *New Hypocriſie*. As for Inſtance,

When the preſent Governour preſented a Bill to the Aſſembly of *Weſt-Jerſey* to raiſe a Fund or Sum of Money to be imployed to ſecure and defend the Province from the Enemy, not one *Quaker* in the Aſſembly would touch with it; but ſo ſoon as a new Bill for the ſame thing was framed, *Otherways worded*, then not one *Quaker* oppoſed it, but gave his Vote for it, and ſo it paſſed into a Law; *but it was otherways worded, tho' they intended the ſame thing.*

Next, let us ſtep over into the Government of *Pennſilvania*, where in the year 1695. we find

Coll.

Coll. *Benjamin Fletcher*, then Governour of that Province, preſſing upon the Aſſembly to raiſe a Fund for his Majeſties Service, towards ſecuring the Province from the *French* and *Indians*, but this they could not do, No, it was againſt their tender Conſciences, contrary to their antient Teſtimony and Principle; and ſo no Fund was raiſed. But the next year *W. Penn* got the Government into his hands again, and then the Aſſembly meets again, and now they muſt do ſomething towards maintaining the Frontiers at *Albany*, or loſe their beloved Honour of having the Government: for the Queen had commanded it, and W. P. had engaged to comply therewith: Well, to work they went, and ſoon found a new Name for their Act, and then couragiouſly raiſe *Three Hundred Pounds* for the *Indians* at *Albany*, and ſtarcht *David Lloyd* is ſent to *New-York* with it, to pay it to Governour *Fletcher*, for the uſe aforeſaid; for now it was not againſt their tender Conſciences; why ſo? becauſe they had *Otherways worded* the Act, yet *intended it for the ſame Uſe*.

I had almoſt forgot to mention, how one *Babit* & his Company in the Year 1692. ſtole a Sloop from *Philadelphia*, upon Notice of which the *Quakers* very ſpeedily got a Company of Men together, ſearcht the Town for Arms, ſupplyed them with Guns, Swords, Powder and Lead, and gave them a Commiſſion, and hired them for 100 *l.* to Recover the Sloop from ſaid Privateers, which they did,

did, and *Sam. Carpenter* paid down the 100 *l.* to the men, and the Assembly has since voted it to be a Debt of the Province.

Well, as they were Magistrates they were obliged to do all this. But he that reads the several fore-going quotations out of their Books concerning Christ, and also considers these matters of fact concerning fighting, acted in the face of the Sun, may safely conclude, That the Quakers own Jesus to be *Christ*, just so as they testifie against *Fighting*.

Friends and Neighbours, your LEADERS are so unwilling to be discovered in these things, that ten to one but they will tell you that which I have asserted about W. P's Grant or Commission, is a Lye, as their usual manner is in other things. And if they tell you so, I know no Remedy, but you must believe them, so long as you see with their Eyes; for *S. Jennings* informed me that it was a Lye, and truly I believed him, till by chance I came to read it my self, *&c.* and so found him to be the Liar in the case. And thus by searching out things my self I came to discover how blindly I was, (and you are) led on and deluded with such Religious Lyes (if I may so call them) For W. P. says in his *Address to Protestants*, *That 'tis the Leaders that teach the People to Err.* And *S. Fisher* says (*Rusticum*, p. 191.) of such Leaders,

That the Wheel-barrow runs Rumble to Rumble,
Therefore they'll never leave climbing up by Lyes
till down they tumble.

Lastly, for refusing to pay Tythes, many honest

Quakers have suffered much, & I do believe conscientiously too, while many eminent men taught them, have, to my knowledge) used divers clandestine Shifts to satisfy or otherways to cheat the Receivers. And *T. Ellwood* in his *Foundation of Tyth.* among ten Reasons that he brings against paying Tythes, there is one to shew Tythes inconsistent with the Gospel State; And I know none in *Christendom*, no, not the Priests themselves, but they will deny that they take Tythes, as Tythes, but only as Maintainance for Preaching, and not as any other part of the Ceremonial Law. And the most weighty Reasons T. E. brings to shew why they refuse to pay Tythes, is, That 'tis the highest Injustice in the Priests to take Tythes of the *Quakers*, who neither set the Priests on work, nor like their works, nor receive their Work, calling it the Yoak of Oppression: as indeed it really is so Therefore 'tis the Unreasonableness & Unjustness thereof that is the ground of their refusing to pay Tythes, together with Coveteousness, and not that the paying Tythes is a Denyal of Christ; for T. E. is so far from charging those with breaking any Command of Christ, [or of the Apostles, who pay Tythes, that he implicitly grants, they do not, in p. 5. 13. So then, seeing they who pay Tythes break no Command of Christ] how much less shall their refusing to pay Tythes constitute any to be *Christians*; so invalid & weak is this their greatest Proof *that they own Jesus to be Christ*, while their Books are standing Evidences, that they deny him. Again, the *Turks* and *Pagans* that

are not concerned in paying Tythes, do by this their Rule own Christ to be the Saviour of the World, tho' all *Christendom* knows the *Turks* Principle is to deny him so to be.

CHAP. XIII.

Of MIRACLES.

JEsus Christ wrought Miracles by the Power of God, The Disciples wrought Miracles in the Name of *Jesus of Nazareth*, *G. Fox* (is said to have) wrought Miracles by the Power of God, [not a word of *Jesus*, in whose name the Disciples did it.] This is to be seen in the Journal of *G. Fox*, in the third Table, under the word *Miracle*, which Miracles they there cite to be, *She that was ready to dye, raised up again*, *The Lame made whole*, *The diseased restored*, John Jayes *Neck broke*, *Restored*, &c.

Now, as to she that was ready to dye raised up, I have known a Woman recover from the point of Death at the Prayer of a Priest, who took Tyths, & such they call *Conjurers*, *greedy Dogs*, &c. Yet this was not lookt upon as a Miracle, tho' I believe God might have regard to the Prayers of both *G. F.* and the Priest in that case.

Again, as to *John Jayes* Neck broke, I knew the

the men, and spoke with him afterwards, who as he was riding with G. F. in *East-Jersey*, fell off his Horse and disjoynted his Neck, and G. F. seeing how it was, pulled his neck into Joynt again, and so sav'd his life; And such a thing as that many have done, yea, a Prophane man has done the like to my knowledge.

Also in the Book, call'd *A Reply to the Vindication*, &c. *p.* 14. 'tis said, *Visible Miracles have been done amongst us in the sight of the World*, &c. see also the *Journal* of G. F. *p.* 407. And had a large Meeting at a *Constable's House, on whom the Lord had wrought a great Miracle*, &c. Note, here is neither the Name of the Constable, nor the Town where he dwelt, Nor what kind of Miracle it was, and also 28 years before it was published: Pray what is here to induce any to believe it, but such whose faith is to take all upon trust? Let all discreet Persons consider if such things as these will not harden, instead of converting the *Jews*; considering the Titles G. F puts on himself, as professing *Equality with God*, see p. 3. of *A Brief Relation*, &c. confirmed in p. 67 & 127. *Great Mystery*, where he says, *he spoke it out of all Creatures*, and in *News coming out of the North*, p. 1. he declares himself to be *The Prophet that was prophesied of*, &c. And *S. Eccles* calls him, *The Prophet whom* John *was not*. And G W. and W. P. in their Books *Judas and the Jews*, p. 44. *Serious Search*, p. 58. *Judgment Fixt*, p. 19, 26. and in several

several other Books, justifie and excuse as well their Title, as all, That he the said *G. Fox* is *The Arm of many Nations, whose Being and Habitation is in the Power of the Highest, in which he Rules and Governs in Righteousness, and his Kingdom is established in Peace, and the* INCREASE *thereof is without End*, and much more to the same purpose, together with his thus being set up a Worker of Miracles too; I say, if the *Jews* should give equal Credit to these Things with the History of St. *Luke*, how will they know who is accounted the Messiah, *G. FOX* or *JESUS of Nazareth*, especially seeing *W. Penn* denys that Outward Person to be him, which suffered at *Jerusalem*, who was called *Jesus of Nazareth*, see *Serious Apology*, p. 146.

Good Christian Reader consider the Event and Effects of these things! Be otherwise minded than *G. Whitehead* is, who says, *He neither consults Events, nor cares Effects in what he writes*; see his Introduct. to *Judgment first*. Is it not high Time for some to be raised up to testifie against these Things!

But that which seemed most like a Miracle to me, and many more, as blind as I was the, was, That G. F. should have the gift of Tongues to interpret all Languages, as in his Book, called, *The Battle-door to the Doctors and Scholars*, &c. when alas! it has been of late discovered, that certain *Jews* were hired to do it for him, and had

80 pounds for their pains paid them by *G Roberts*, besides 12 Bottles of Wine over and above And were not this Treatise swelled bigger then I intended, would here have shewed some Examples, to prove the said Journal to be a History not fairly related, but Partial and Painted, some things put in, some left out, some mended and peiced, &c. But which is yet worse, if true, I have seen a Sheet, called, *An Essay*, &c. lately put out by one T. C. wherein he shews that G F. in answering Priests and Professors Books, first Quoted their words and preverted them, and took pieces of sentences, transposed the words therein so as to make them say another thing, that the Authors never intended, and then called them the Authors sayings, and so answered them; which if really true, must needs be judged wicked by all moderate intelligent Persons Therefore it behoves W. P to appear and clear G. F from this gross Charge, the which if he cannot do, how vainly and falsly does he say in the Preface to his Journal, *Many have done well, but thou, dear* George *Excellest them ALL.*

Note, I mention these things, because I always believed plainness and honest hmpl-hearted dealing was the way to set up *Christian Religion*, and not such Craft.

But as to real and unfeigned Miracles, when we lately heard a Report of two Miracles wrought in *London*, one upon a girle, being restored suddainly

dainly from a lameneſs in her Limbs, which ſhe had from her Infancy, the other of a Woman ſuddainly made whole from a Leproſie; I ſincerely declare, I was ſtricken with a dread on my Spirit at the News, fearing I ſhould hear that they were People belonging to my old Friends, the *Quakers*, becauſe I knew them to be already too much exalted in their minds above all other profeſſors of *Chriſtianity*, and if theſe Miracles ſhould be done upon any of them, it would cauſe them to inſult ſtill more preſumptuouſly; but by reading the Relation I found the one to be a *French Proteſtant Girle*, and the other a *Baptiſt* Woman, Perſons (no doubt) humble enough to beg of God in their Prayers for Pardon for their Sins, as I never heard any *Quakers* do in more then 20 years attending their Meetings, &c.

Lastly, This Obſervation I made thereupon, which I intreat all to take Notice of, That theſe Miracles were wrought by or thorough a living Faith in Chriſt, as he is *Jeſus of Nazareth*, or a Perſon without men, and therefore I deliver it as my ſenſe to be an everlaſting Truth, that till the *Quakers* cloſe with this Faith, 'tis impoſſible that any real Miracles can be wrought either on them or by them.

But tho' they ſay (as before) that viſible Miracles have been done among them, yet it ſeems by what G. W. writ in the year 1674. in *Quakers plainneſs*, p. 14. they have now loſt this and other

Evidences

Evidences of the Spirit, if ever they had them; for he there says, *And what if God will not bestow such Gifts and Signs now, must we therefore be no Christians? Are the Baptists willing to be thus concluded on this ground?* Now Mark, he here grants themselves to be as low, poor & empty as others, having no evident Signs or Gifts whereby it may be known they are sent of God more then other Professors. Now tho' this be such a known Truth, yet to face about again, the same G. W. (in *Apost. Incend. p. 4.*) lets us know *That he and his Friend are* THE *Church of the first born.* So that as *S. Fisher* says, *p.* 748.

Sometimes 'tis one way, then Another,
Sometimes both ways, Tun and Tother.

CHAP. XIV.

Of Life and Doctrine.

If the Trumpet gives an Uncertain Sound, who shall prepare himself to Battle? 1 Cor. 14.

MUCH more than formerly do my old Friends the *Quakers* cry out, *'Tis Life is the only thing that is our All in All; 'Tis no matter for Doctrine or Knowledge in this or that Principle: Away*

 with

with Creeds and Points of Faith, ſo that we feel Life in our Boſoms, and flowing from Veſſel to Veſſel.

To which I ſay, go then thou that counts thy ſelf a rational Creature, and learn of ſo mean a thing as a Vegetable, and ſee if a Plant can grow (with the Life it has within it ſelf) without Leaves. But how comes it to paſs that the *Quakers* have written ſuch a multitude of Books, great Volumns about Principles and Doctrine, oppoſing all others both Sects and Profeſſors about points of Faith and Doctrine. And *E. Burroughs* in the Name & behalf of the *Quakers* having made great Challenges to diſpute with all ſorts, and any Number of People, at any Time and Place, about Principle and Doctrine; Why, I ſay, was all this, if Life had been ſufficient without Doctrine? Again, If Life may be felt by thoſe who are ignorant of Doctrine, and that be enough, why do they adviſe in their Book, called, *An awakening Voice*, p. 15. viz. *People open your Eyes, and be not ſo befooled with that doliſh and blockiſh Principle, That Ignorance is the Mother of Devotion, but ſearch the Scriptures, and try all things — Have not the moſt knowing Men in the World been always the moſt devout to God?*

Note the uncertain Sound of their Trumpets; Here, it ſeems, *Life* is not ſufficient without *Knowledge*, and therefore they adviſe to ſearch after Knowledge for Life or Devotion. And yet now in oppoſing others that contend for Knowledge in

in Faith and Doctrine, they cry out, *Life, Life, no matter for Doctrine; Creeds and Confessions of Faith* (they say) *came in with the Apostacy, &c.* This brings to my Memory how once I heard a Priest preach so affecting a Sermon (as he commonly did) that looking about me, I saw weeping Eyes on every hand, and yet this Priest was known to me and those People, to be a debaucht man, that thus caused his Hearers to feel Life, (as they accounted) in their Bosoms; even such is the Devotion of all zealous (but ignorant) People, especially at the Sound of a smooth and affecting Delivery of words, who believe it their Duty to keep within the Pale of the Church, and be content with whatsoever drops from their Preachers Mouths, so mean spirited are the People (saith *W. Penn*) *to take all upon trust for their Souls*, see Adress to Protestants. *p.*177. Here W. P. has truly exprest the present Case; for I am livingly sensible, that there are hundreds, yea, Thousands of honest Souls at this day among the *Quakers*, who are afraid to hear or receive any thing from these who are out of the Unity of their Church; so far are they willingly held from obeying that good Command of the Apostle, and the Advice of one of their Leaders, (as above) *To try ALL Things.* And it was observed, when *Tho. Mulgrove*, at many Meetings about *Delaware*, preached, *That the flesh of Christ was a constant enduring Patience, and his Blood a lively*

operating Spirit of Life, or divine operating living Love; This set many into a singing frame, call'd Life in the Meeting (as they term it) partly in that he applyed it to oppose some Doctrine of *G. K.* and he preaching it as a new Opening, & they believing it so to be. When alas for them! we who have taken their own Advice before, *Not to be so doutish and blockish*, but have learnt to be more knowing, we know it to be not an opening of *Thomas Musgrove*, but a piece of an old Creed made at *Constantinople* in the year 1585. [Thus while they are crying out against *Creeds* in others, they patch up Creeds to themselves] And following their Advice before, we have also learned to know, that if another Minister had preached the same things to the same People, tho' a Person of as good a Life, and more sound in the Knowledge and Faith of Christ, yet wanting either the Unity of the Church, or that faculty or gift of a fluent and affecting delivery of his words, would not raise that Life in the People at all.

But what says W. P. further to these things? Why, says he, *I am amazed with what Confidence they expose their Souls. This Principle it is, and not* Enquiry, *that makes Men careless and unactive about their own Salvation*——'Tis not to be *saved*, (says he) *to be within the Pale of any visible Church in the World*; see *Address to Protestants*, p. 177. But pray why then do they publish such Doctrine in their Book called, *A loving Invitation*, pag. 9 viz.

viz. *That those who forsake their* the Quakers *Unity, and oppose them, are cut Off from Christ.* Why, this has been the sound their Rams horns have all along made. But in p. 156. *W. Penn* plainly tells us, *That the consequence of Peoples not doubting their Ministers, and not putting them upon the Proof of what they preached, has been the Introduction of much false Doctrine, Superstition and Formality.* Here's the ground, it seems, of those false and confused Doctrines before cited, by reason of our being too long before we doubted our Ministers. And yet, now some are set to do it, how do they turn their t'other face, and Rage at them, calling them *Lyars, Apostates, Wolves, Dogs, Devils Incarnate,* &c.

Lastly, Though *G. Whitehead* in *Apost. Inconsid.* p. 4. says, *We* [God] *hath chosen us to be his People and Church——We are the Church of the first Born, &c.* Yet *W. Penn* says again, *That to be of the Church of which Christ is Head, is quite another thing than to be of any visible Society whatsoever,* see *Address.* p. 177. So that as I began, so I must end,

Since their Trumpets give so Uncertain a Sound,
Who shall prepare himself to Battle?

CHAP. XV.

Sabbath Day Wheel turned Round.

IN *Rejoynder*, p. 191. *W. Penn* ſaith *To call any Day of the Week a* Chriſtian Sabbath, *is not* Chriſtian, *but* Jewiſh — *The Apoſtle* (ſaith he) *makes their Obſervation or Preference of days, to be no leſs then a token of their turning from the Goſpel*; *and* Chriſtians *ought not to be judged for rejecting ſuch Cuſtoms*, &c. And purſuent to this Doctrine, ſome *Quakers* formerly have opened their Shops and followed their uſual Imployments on the *Firſt Day*, both in old *England* and elſe-where.

But behold how the Wheel is now turned! for the *Quakers* at *Delaware* being the commanding parts of the Aſſemblies, have lately made a Law to prefer the *Firſt Day* before others, calling it *The Lords Day*; ſo far are they now turned from their former Goſpel, Nay, and this Law has been put in execution too in *Weſt-Jerſey*, and that by none others but *Quakers*, cauſing ſeveral Perſons to ſuffer, one tryed at Court [but cleared by the Jury] after he had been impriſoned, for doing no more on the *Firſt Day* than thoſe who proſecuted him have been frequently

quently guilty of, *viz.* taking up a fettered Horſe, or Mare that had ſtrayed from him, that was in danger of being ſpoyled, he having been ſeeking the ſaid Horſe ſeveral days before 'Tis true the man was no *Quaker*, that thus ſuffered for taking this pity and honeſt care on his Beaſt and himſelf; But what then? muſt they needs ſhew to the world, that partiality, &c is inherent to their beſt ſort of Apoſtacy? But if they now ſee the evil of their old Teſtimony of forbidding to prefer the *Firſt day* before another, why do they carry a double face, and not condemn it? O but that's the way to ſhew themſelves fallible, and ſo confeſs themſelves on even ground with other *Chriſtians*! here lies the pinch.

And G W. is upon the ſame double ſtrein on; for when T. S. asked, *Whether that Quaker did not ſin who ſowed a Doublet on the Sabbath day?* G. W. in *Truth defend.* &c. p 21. Replys, *Where doſt thou read in the Scriptures, that men muſt do no Work on the Firſt Day of the week?* And yet the ſame G. W. in his Tryal at *Norwich*, when the Oath was tendered to him on the Firſt day, he excepted againſt it, becauſe it was tendered on the *Lords Day*, as he calls the firſt day, in p. 26. of the Book of his Tryal; but G. W. might have ſeen in his Brother *S. Fiſher's Ruſticus*, that what is ſawce for the Gooſe is ſawce for the Gander alſo.

Here

Here several other things come before me, of the degeneration of my old Friends, both in Faith and Practice, which for a reason best known to my self, I at present forbear to expose; for I know they think I have already done too much; and I hartily wish I may never do more of this kind, but that I may be imployed hereafter in what is more delightful to me, but be it as God Almighty shall direct me; for methinks I already hear the bitter Treatment I must have from my Neighbours, my old Friends round about, far and near And how the Preachers thunder out Woes and Judgments against me. But this I the less value seeing 'tis an advantage the Preachers have had in all Ages above other men, to preach their pleasure against those who offend them, and that without controul. Hark also how they caution and warn their Hearers, not to read such Books as this, whilest with their other Tongue they bid them, Try all things.

But I have faith to believe, that the Prophesies they utter against me shall be as false as [I am informed] *W Penn's* was against *T. Hicks*, viz. *So sure as God liveth*——*The Lord will make thee an Example of his* FURY, *and thy head shall not go down to the Grave in Peace, and by this shalt thou know* (says he) *that not a Lying nor Delusive, but a true and Infallible Spirit hath spoke by me*; see *Reviling against Reason*, p. 181. Now whether W.P. did not there bely the Spirit of God? for I do

do understand that T.H. dyed at Peace in his bed, and with great satisfaction.

But as 'tis noted in the Title page, I am not the man that gives out things to lay open wickedness, but that men may take warning, and fear, and come to know themselves.

AN APPENDIX.

THe case with me is just as with *S. Fisher*, p. 736. viz. *That flood of Follies and Absurdities, that Cloud of Confusions and Contradictions, which Shatters it self up and down by plats in sundry Showers, throughout the sundry pages of those mens Books, Every Eye that reads them* [as they lye at a distance] *may possibly not see sight of them easily; Therefore have I culled some few of them out* [for the whole Number passes my skill to cast account of] *and clapt them together a little closer, Not so much to shame them, as to honour the Truth, which they would shame; That they may be the more ready to be read, and apparent to the view of every ordinary Capacity, That any* [save such as seeing will not see] *may see the Sword of the Lord already laid on the Arm and right*

right Eye of the Idol [Prophets.] Thus far S. Fisher. So I shall proceed to enlarge upon a few particulars.

First, At *Number* 8. I have Noted, that G. W. excuses that Blasphemy there set down of *S. Eccles*, in *Serious Search*, p. 58. he undertakes to direct S. E's Intention in this matter, and gives us to understand that S. E. did not intend as he writ and published; for tho' he said it of G. F. yet he intended it only of Christ; so it seems he spoke or writ one thing, and meant another. And such a one as does so, W. P says [in his Rebuke, p. 8.] is no better then one of the worst of Knaves. So here G. W. is vindicating one of the worst of Knaves by his sincere hearted Brother W. P's rule. They are his own words let them share the matter as well as they can between them.

But says G. W. *It is a little failure in Syntax*; that is to say, S. E. failed a LITTLE in the Joyning of his words. Thus they can excuse blasphemy, when uttered by their own Friend; but if any of their Opposers do but write *A* for *THE*, *You* for *Thou*, or fail in a word, O then they cry out, Forgery, Lyes, Blasphemy, and what not (as I could give many instances) Then it is not a little failure in Syntax only, which the Law of Charity would not take notice of; But if a *Quaker* write that which is ten times worse, then they can use the Papists art to *Dir* & *their Intention*. Pray read else in the Book call'd

The

The Myſtery of Jeſuitiſm, begin at p. 122. and ſee if *George* does not here teach people how to equivocate exactly like the Jeſuites.

Now let all Intelligent people weigh and ſeriouſly conſider, whether this be like the ſimplicity and ſingle heartedneſs that the *Quakers* pretend unto, for them to write *one thing*, and ſay themſelves *they mean Another*, or do not intend all they ſpeak or write; [or as in the Title page] *ſee cauſe otherways to word the matter, and yet intend the ſame*: juſt as *S. Fiſher* ſays of the Prieſts, p. 177 *Swameful Shiftings from ſenſe to ſenſe, Miſerable Mareings from Meaning to Meaning, ſo that one can hardly know where, nor how to find them, nor what they mean; But* (ſays he) *WE moſtly or EVER keep to the true, honeſt, ordinary and plain purport of the words, as they lie open and clear to EVERY ordinary and common Capacity that is willing to know and do the Truth.* Thus far S. F. but whether the *Quakers* do this, I leave to the Judgment of all Impartial Readers of this Book, of which take a further inſtance. *viz.*

They having in their Books called the Scriptures *Carnal*, *Death*, *Duſt*, *Serpents Meat*, &c. & ſome of their own writings they call, *The Word of the Lord*, *The Word of God*, *The voice of Wiſdom*, &c. G W. in *Quakers plainneſs*, p. 71. Replies, *That ſuch Titles therefore have been not ſtrictly, but figuratively placed* on ſome Books, ſo here, it ſeems, they do not keep to the ordinary

dinary, true, honest and plain purport of the words, but they must be understood in a Figurative-sense.

Again, on the other hand, tho' the *Quakers* one while teach, *That all Figures were ended by Christ*, yet G. W. directs the intention for that too, in his *Timerous Reviler*, p. 4. where he lets us know, *They do not intend All, but some*, viz. the Figures under the Law; And also there justifies their writing or speaking in Figurative Speeches, Mataphors and Metonymyes, and defends it from Scripture. But here let G. W. turn back to another of his own Books call'd, *The Divinity of Christ*, and Read these words in Epistle (about figurative Speeches) *viz. We charge since* [Priest *Danson*] *shew us a Verse in Scripture, that speaks such Language, and where one word may be put for another by Metaphors, and so leave People in doubts and Questions.*

Mark Reader, does not here need some *curious equivocating* and *otherways wording the matter*, to Reconcile these Doctrines & clear themselves of the Guilt of what they condemn in others.

And seeing those high Titles they give their own Books are Figurative (as they say) let them therefore direct the intention next time they print, so as we may know, whether those Titles they have given the Scriptures, are figurative too, viz. *Death Dust, Carnal, Serpents Meat*, &c. for I cannot yet find in their Books, whether

whether they intend these Titles to be Figurative or Real; for they should not leave people in Doubts and Questions, by putting one word for another, by their own Doctrine; Nay, if we may believe *S. Fisher* they do keep to the plain, true, honest, ordinary Sense of the words, as they lie open and clear to common Capacities. By which it appears, their faith is, that the Scriptures are Really *Carnal*, *Death*, *Dust* and *Serpents Meat*. But then pray, what are their Books? what Names can be found out or invented bad enough for their Books, seeing G. W. in *Quakers plainness*, p. 71. positively asserts, It was NEVER their intentions to bring their Books in Comparison with Scriptures, but prefer the Scriptures before All Books. [O Rare and Base! says S. F. *p.* 145.]

But if on the contrary, they intend the said Titles given to the Scriptures, to be figurative: And if G. W. be Sincere in pretending to prefer the Scriptures above their Books, then surely their Books should have had the worser Titles, and the Scriptures the better Title.

Good Reader weigh this point well; for if these *Quakers* do not really and indeed prefer their own Books above the Bible, why can they not call the Scriptures, *The Word of the Lord, or Word of God*, in a figurative sense, as well as call their own Books so in a figurative sense?

Therefore I am bold to affirm it, as my real

sense

ſenſe, that thoſe late confeſſions they have made, in Pretending a preference of the Scriptures above their own Books, is groſs Equivocation and Hypocriſie, ſo long as they Juſtify their old Doctrine in the caſe.

Behold! how theſe men deſerve to be mockt as *S. Fiſher* Mocks the Prieſts, *viz. They ſing their Old New Song to the Tune of the Truth turned out of doors, p.* 726. For do but read another ſhort inſtance alſo about Chriſt; G. F. in his *great Myſtery*, &c. [as in *Heb.* 2. 10.] *ſaith Chriſt, took on him the Seed of* Abraham. And in *p.* 223. *Arreign. of Popery*, he ſaith, *the Seed of* Abraham *is the Saviour of the world.* Thus it ſeems Chriſt took the Saviour of the World of the Virgin *Mary*. But if that was the Saviour that Chriſt took, what is Chriſt that took that Saviour? Conſider that. However, here he lets us know, that what Chriſt took of the Virgin, is both the Seed and the Saviour of the World, Both which W. P. expreſly denys in *Chr. Quaker, p.* 97. where he largely declares, *That 'tis the Light in man that is this Seed, and not what Chriſt took of the Virgin; And that this Light* EVER *was in* ALL *Ages, Sufficient and Saving*, Reaſ. Ag. Rail *p.* 16.

Now chuſe Reader, whether to take to this Faith publiſhed in the year 1674. by *W. Penn*, or that publiſhed a dozen years before by *G. Fox*, or their more new Faith, now publiſhed in the Year 1695. in anſwer to Dr. *Lancaſter*'s Queries

ries before cited. Great is their Confusion throughout their Books, especially about *Christ* and the *Scriptures*; and G. F. tells in his *Several Papers for the spreading of Truth*, p. 17. *That God is not the Author of Confusion; but such hold the Truth in Unrighteousness.*

And G. W. and his Brethren in their Books frequently call to Priests and Professors for Signs or Proofs of their Ministry, saying, *Have you the same* POWER *and Spirit that gave forth the Scriptures?* See the Epist. to *Divinity of Christ.* Again, G. W. in his *Entusiasm above Atheism*, p. 5. says, Timothy *and* Titus, *and others who had* GIFTS *in them for the Ministry, were Approved; but this is no Proof that these Opposers Ministers are either so gifted or approved.* Now, may not their Oppoters say the same, *viz.* Neither is it any Proof that the *Quakers* Ministers are either so gifted or approved.

Again, G. W. in answer to *R. Baxter*, p. 16. *We never understood that they that set up these Priests were called as* Peter *or* Paul, *or the Elders who had* POWER *to lay on the Hands, that the holy Ghost fell on the Party on whom they laid their hands* [And I say, let us see but one *Quaker* thus called.]

But now take Notice, that when others demand a Sign or Proof of the *Quakers*, of their call to the Ministry, or to prove themselves to be more the Ministers of Christ than others are, Then they turn the t'other face, and tell them,

That

That 'tis a foolish and an Adulterous Generation, seek a Sign. Thus G. W. in *Quakers plainness*, p. 34. Now I say, 'tis true, our Saviour did so upbraid the *Jews*, and might very well, for he had shewed Sign upon Sign, and wrought very many Miracles amongst them, and done many mighty Deeds before them; and yet for them to cry out for more, was indeed foolish. But what is this to the *Quakers*, who produce No such Miracles, No such Signs, No, No more than other Professors? Must all others therefore be a foolish Generation for asking a Sign or Proof of the *Quakers*, and yet the *Quakers* not foolish in demanding the same of others? O consider the conceited Confidence, Arrogance and Pride of these Men! I pray God give them Humility and Charity instead thereof.

But notwithstanding, though the *Jews* were such an Adulterous Generation, and had so many Miracles wrought before them, yet Jesus Christ promised them one Sign more, and that doubtless was the greatest Sign of all. Therefore if these *Quakers* will hold to this Scripture (which they ought to do, seeing they bring it against others) they then ought to give this Adulterous Generation one sign; and that doubtless would be more convincing then all their Books, and what-ever they can say.

Of

Of Infallibility.

WIlliam Penn in his *Rebuke to 21 Divines*, p. 22 says, *We are horribly abused in saying, we pretend all our Ministers to be Infallible.*

But whether what W. P. here says be true, Read what the same W. P. says in *Judas and the Jews*, p. 43. viz. *Our Ministry is of God, is stands in the Power of the living Spiritual Gift of God.* And in *A True account*, &c. p. 18. says, We have *Thousands at our Meetings, and none of us dare speak a word, but as eternally moved of the Lord.*

Now observe, That which is spoak by the eternal Motion of the Lord must needs be nfallible, or nothing is Infallibly spoke. Therefore is not this rather horrible falsity, Deceipt and Double dealing in W. P. *&c.* especially seeing G. W. largely declares in his *Voice of Wisdom*, p. 33 *That they that want Infallibility are not true Ministers.*

Besides, G. F. says, *Their preaching is from Conjuration, that is not spoken from the Mouth of the Lord* —— *All you that speak, and not from the Mouth of the Lord are false Prophets*, see his *Anf. to the West. Pet.* p. 25. and *Sauls Errand*, &c. p. 7. And in *Truths defence*, p. 107. and *News from the North*, P. 1. and other Books, they declare what themselves write and speak, *To be from the*

of the Lord. And also in *Gr. Myst.* p. 267. says, *The* Quakers *are the only Ministers of Christ.* And *E. Burroughs* says, p 3 8. 462. *All that ever own God and* Salvation, shall own us —— Wee are of one Mind and one Soul.

But though I have sufficiently shewed they are not of one mind and Soul, yet here follows after more of their Temporizing Clashes, which they write suiting the Times and their own Interest, *viz.*

Of Temporizing.

1. *G. Fox* to the Parliament of the Common Weal, *&c.* p. 8. 1659. says, *Let All those Abby Lands that are given to the Priests, be given to the poor of the Nation.*

But facing about in 1686. W. P. in Preface to *Persuasive to Moderation*, says, *Far be it from me to Solicite any thing in Dimunition of the just Rights of the* Church of England; *let her rest protected where she is.*

E. Burroughs, p. 105. says, *You are in the Witchcraft who receeive Commands from without, from the Letter.*

But to go round again, in 1675. p. 36. *Englands Interest*, W. P. says, *we say Holy writ is the declared Fundamental Law of Heaven.*

Note, how W. P. confounds himself or deceives his Readers, or both, for in his *Rejoynder*

(as

(as aforesaid) he takes up several pages to prove the Scripture Corrupt and *uncertain*, so much slighting it that he terms it *J. Faldo's Uncertain Word of God.* p. 39. and yet here calls it, *The declared Fundamental Law of Heaven.*

3. *E. Burroughs* in An Epistle, 1651. *Keep close to the Lords, and to the measure of himself, made manifest in your own hearts; for unto THAT you were directed to, in the beginning, and in it is your safety and preservation to the end.*

But afterwards, W. P. controuls this plea of E. B. in his Breif Exam. p. 11. saying, *The Enemy is at work to scatter the minds of Friends, by that loose plea, viz. What hast thou to do with me? Leave me to my freedom, and to the Grace of God in my self,* &c.

4. *W. Smith's Primmer*, p. 46. *Give Honour to whom honour is due; But to a proud, heady, high minded man, there is no honour due, though he may be great in the World, and in place to Rule.*

But G. F. in a time of need, could say, *I honour ALL men, much more the King*; See G. F's Tryal, &c. p. 8. And G. F. in his Papers to the *Presbyterians*, p. 2. says, *All Kings have sprung up in the Night, since the days of the Apostles, among the Anti-christs.*

Note the harmony, Notwithstanding their saying, They are of one Mind and Soul.

5. *E. Burroughs* Advice to the Parliament, 1659. says, *It was thorough Ignorance that the People*

subjected to hereditary Government, or to the Government standing in a single Person successively — and our Nation hath been under the Bonds of Slavery in this respect.

But let us hear what contrary Doctrine G. F. preached, when Times were turned, 1664. *If I could take any Oath at all* (says he) *I could take that Oath* (viz. the *Oath of Allegiance*, which Oath binds to the King, his heirs and Successors) see his *Tryal*, &c. Behold! what good can be expected from that People, whose Leaders are such Temporizers! But Note, this last passage of *E. Burroughs* is left out of his Works, Printed 1672.

6. *Quakers Vindication*, p. 3. by G. W and 24 more, 1693. given to the Parliament, where they accuse *F. Bugg* of Justifying *Cromwells* Usurpation, which they say was testifyed against by E. B. and others.

But pray hear how *E. Burroughs* testified against *Cromwells* Usurpation, p. 552. *The Lord gave thee* [Oliver Cromwel] *the Necks of Princes to tread upon, their Dominions to inherit.* And to the Kings party, he said, *To All you called* Delinquents, Cavileers, *Thus saith the Lord, my Controversie is against you, even my hand of Judgment is upon you already, and you are become cursed in all your Hatchings — and you and your Kings and Lordly Power, shall be enslaved by the Devil, in the Pit of Darkness in everlasting Bondage, where he shall reign*

reign your Lord and King for evermore, &c. *Given under my hand, and ſealed by the Spirit of God, thorough E. Burroughs.*

Note, this Paſſage was taken out of E. B's *Trumpet of the Lord* p. 9. but left out of his Works in the reprint. Surely they did not believe E. B. was ſo moved, or that his Meſſage was ſealed by the Eternal God, elſe why did they leave out this Notable Propheſie? Thus not only their Temporizing is ſeen, but alſo the deceit and falſity of G. W. and his 24 Brethren, for pretending, yea, declaring to the Parliament, that E. B. Teſtified againſt the Uſurpers, when indeed it was the Kings party that he Teſtifyed againſt, and juſtified *Cromwells* Rule. But as I have before noted, that they have mended, pieced and painted G. F's Journal, ſo it appears [in this reſpect] they have done the ſame by *E. Burroughs* Works, and others. Now becauſe G. W. and his 24 Brethren ſpeak of others, as well as E. B. that reprehended *O. Cromwels* Uſurpation, let us hear what *G. Fox* ſays in the caſe.

7. *Counſel and Advice*, &c. p. 37. *Let thy Souldiers go forth with a free willing heart, that thou* (Oliver Cromwell) *may rock Nations as a Cradle.*

And in his Papers to the *Presbiterians*, p. 9. he wrote againſt the King, calling thoſe *Traytors* againſt Chriſt, who deſire an earthly King.

And, in his Papers to the Parliament, 1659. about Tythes, he bids them *sell all the late King's Parks and his Rents, and give to the Impropriators.*

But as soon as the King came in, *viz.* June the 5. 1660 they faced about again, and published a Declaration, signed by G. F. and 12 more, where in p. 4. they say, *They Love, own and honour the King*, &c.—I could cite more but let these suffice at this Time.

Concerning Papists.

A Caveat again Popery, p. 37. Eng. Interest, &c p. 4. both by W. P. *The* Papal *Interest is a Combination against good Sense, Reason and Conscience. Whether in case they could not be convinced to, they would allow a Toleration, were they powerfull? Whether in case they should say, Yes, we ought to believe them, since it is one of their most sacred Maxims, Not to keep faith with Heriticks*, &c.

But to go round again, Read p. 6. of *The Pennsilvania Defence of the D. of* Buckinghams Book, And p. 22. of *A Reply*, &c. by G. C. (i. e. *Gulielmus Calamus Anglica, William Penn*) published after K. James came to the Crown, viz *I must tell him* (i. e. the *Church of England* man) *I cannot admire his Wisdom, Manners or Justice in his Reflections upon the* Roman Catholicks, *after the Assurance of so great an* ONE *has*

given him and his Freinds, of their Security and Protection — One thing I must say, Roman Catholicks *have been Loyal in* England & Holland, &c. See more in the aforesaid books to the same purpose

Now let us hear what some *Quakers* say in two Addresses they made to K *James*, one in *April*, 1687. *viz. We Pray God to bless the King and his Royal Family*, &c. The other Address, in *June*, 1687. viz *We cannot but with grateful hearts both admire and acknowledge the Providence of God, that made the Kings Retreing* (into Scotland) *give a happy Turn to his Affairs, to the defeating and disappointing the Designs of his Enemys — We do justly conceive our selves obliged to praise God for his goodness in carrying him Thorough and over ALL his Troubles.*

Note, as affectionate as they were to K. *James*, they could not by their Prayers help him in those Troubles that followed, nor did they by their Spirit of Discerning tell him of it before hand (no more then other Professors) But rather that he was Secure, and got thorough ALL his Troubles. But it appeared they were grosly deceived therein.

What shall I say to my old Freinds, but as one lately said, viz. *Fret not at Instruments, neither look so much at them, as at the Righteous Hand that is turned against you. Those who once*

knew the way of the Lord, and afterwards gave way to a Spirit of deceit, Hypocriſie, Temporizing and Formality, ſuch muſt be laid open, and are more to be Teſtified againſt, than the very Heathen or open Prophane.

Thus *Reader* this Book helps thee to ſight of many of their Sayings and Unſayings, backward and forward, Contradictions, Confuſions and Rounds, yea, Round and Round again, Condemning, Confuting and Confounding themſelves, and one another, eſpecially *George Whitehead*, *George Fox* and *Will. Penn*, chief leading Men among the *Quakers*, as may be ſeen throughout this Book. Yet notwithſtanding all this, I know my old Friends ſo well, that I expect and doubt not, but that they will have that ſtupendious Confidence, as to deny all this, (or at leaſt not confeſs it) and ſay, *'Tis falſe, and horrid Slanders*, &c. *Though we read it, though we ſee it with our Eyes, and though we hear it with our Ears, yet our Senſes muſt all be deceived*, and as in *Quakers Challenge*, p. 3. *The* Quakers *only are in the Truth, and* NONE *but They.* What elſe may I ſay! God in his Infinite Mercy open the Eyes of all ſincere hearted (though not ſo diſcerning, yet) well meaning Chriſtians, and deliver them from ſuch ſtrange Deluſion, as he has in a good meaſure done for me, bleſſed be his Name forever.

Paſt

Postscript, by way of Question,
To the Leaders of my Old Friends.

BEcause W. P. in his *Rejoynder*, p. 312. declares, *That he and his Brethren make it their business to* CONTEND *thorough all Difficulties to promote this glorious Dispensation of Light in the World.* Therefore if you will abide by this, and not decline this Testimony too, but that you make a Reply to this foregoing Treatise, pray let *Lyes*, ‖ *Equivocations*, *Reviling* and *Sophisticat Wrangling* be no longer your Refuge in the case, so much used by your Brother *Ellwood* against G. K. till several of his own Brethren were ashamed of it. And if you expect God shall prosper you, let that be condemned that is condemnable by his Truth, and no longer justifie all by the lump, as you have done formerly. And along with the rest, I desire you give a plain honest Answer also to this Question, *viz.*

‖ *Wherewith* S. Jenings *State of the Case is stored, see* G. K's *Answer.*

Why this following Doctrine, so frequently preached formerly by antient Friends, is now let fall, and not preached by any of you, *viz.*

I the Light will overturn Nations, Kingdoms and gathered Churches, that will not own me the Light in them. I will make you know, that I the Light am the true Eternal God, p. 11. *Light and Life*, &c. Again, *News out of the North*, p. 15. *I am the same Door that ever was* (says G. F.) *the same Christ, to day, yesterday, and forever, the Light is the Eye that sees it.* Again, *Quest. to Professors*, p 27. *Doth not the Name* [Christ] *belong to the whole Body, and to every Member of the Body, as well as to the Head* Again, *News from the North*, says, *I speak, the same Seed, which is Christ* (says G. F.) *and if the Seed speak, which is Christ, we hath no other Name.* Again, *Saul's Errand to Damascus*, p. 7, 8. *If Christ be in you, must he not say, I am the Way, the Truth, and the Life? — And he that hath the same Spirit that raised Jesus from the dead, is equal with God*, viz. the holy Ghost, *see great Mystry*, p. 66, 127. To be short, I omit much more such Doctrine from divers others.

Now I say, seeing you have hitherto justified this as Gospel, and Christian Doctrine in those who published it, why do you not continue to preach it, as they did, seeing also 'tis the Faith or Belief of all you Preachers in general, That when you preach or pray, 'tis not you, but Christ in you that prays. I prove this to be your Belief by these two Reasons,

First, You do never in your Meetings pray for

for Pardon or Forgiveness of Sin (Not that I have heard in Twenty years due attendance) for seeing 'tis Christ in you that prays, there is no need of it, he being without sin.

Secondly, You do not pray to Christ, because it being Christ in you that prays, it is absurd for Christ to pray to himself.

But I'll take leave to tell you, (*and prove it too, if need be*) That you are of a different Faith in these two things from the Apostles, Saints and Martyrs, yea, your Faith or Principle herein is contrary to all the primitive *Christians* in general; for the Scripture, Church History and Book of Martyrs shew, that their Religion led them to pray publickly for Pardon for their Sins, and some even at the point of Death; and also both Apostles and other Christians frequently prayed to Jesus Christ, as well as to God the Father.

Indeed your Presumption in this Anti-christian Principle is to be lamented, for when some of your Fellow Ministers have been guilty of *Whoredoms*, *Adulteries*, *&c.* though not then openly known, yet these men, thus secretly guilty, cannot stoop, no more than you, to pray for Pardon for their Sins, but still keep to their common Form in Prayer; and this is a Truth known to more than your selves. Now I ask you, Whether do you believe 'tis Christ that prays in these men too, as well as in you, who may not so be

guilty

guilty? Pray answer in Truth and Sincerity to this and the rest of the particulars, or otherways silent; but I have cause to believe you will do neither, but rather, as G. W. has of late years done, in answering Books, as I have seen, where he has not taken notice of scarce a twentith part of a Book, but only send out something, and call it an Answer, to Please your People, and that they may have something to say, when people cry, where is the Answer to such or such a Book?

Now I sincerely profess, that I have done nothing herein but with an honest design, not having wilfully or knowingly wronged either Books or Authors, in any one passage; Therefore I propose this to you Preachers, who publickly accuse us; that have lately printed, calling us, *Apostates*, *Lyars*, and that we have both abused you and your Friends Books (in falsly citing Passages out of the same, and wronging their sense, and the like) to come forth to prove these Charges in the face of the world, and if it be found that we have indeed therein wronged you (Errors of the Press and other casual Mistakes excepted, which are incident to all) you shall (in justice and equity) have publick Satisfaction. Come *S Jennings*, Come *John Simcock*, Come *John Rodman*, *Jnda. Allen*, *W. Gabitas*, and all other our Accusers, appoint a publick Meeting at

Philadelphia

Philadelphia at a Months warning, by a few Lines under your hands, put at ſome Publick places at *Burlington* and *Philadelphia*, and (giving me alſo under your hand, that you intend no other and I promiſe in the behalf of my ſelf and Friends, to meet you, if God permit, provided it be in ſome publick place where all may hear how you prove your Charges; Come forth I ſay fairly to prove your Charges, and no longer like back-biting, belying and abuſing of us in your own Meeting-houſes, as you do, where you will give none leave to anſwer you.

But I muſt tell you plainly, I know you ſo well that I expect no ſuch fair dealing at your hands.

Therefore I'll give the world a Sign, by which they may know that you do not only abuſe, bely and Charge us falſly in this caſe, But alſo, that your own Conſciences tells you that you are guilty of ſo doing. The Sign is this; If you know and are conſcious to your ſelves that you have and do ſo bely us, *&c.* then you'll not come forth, according to this Propoſition; But if you find you can get the leaſt advantage of us, by out-witting or otherways wording the matter (tho' with never ſo much falſity) Then you'll come forth, and be glad I give you this opportunity. And by this SIGN ſhall you be Proved. Thus my Conſcience bears witneſs, that I am clear of the guilt of your charge, Therefore (as ſays W. P.) *with Religious boldneſs, I ſubſcribe your Friend,* Daniel Leeds.

A COPY of A LETTER

Sent to the Author by a Person of Note, whose Name is left out, because printed without his Knowledge.

Esteemed Friend D. L.

I Have perused thy Book, entituled, *News of a Trumpet sounding in the Wilderness, &c.* in which thou hast discovered and laid open the Mystery of Iniquity more clearly than I have seen done by any other. And for thy labour and pains therein, I pray God of his Bounty to reward thee, and also protect thee from the cruel effects of the Envy of those People therein concerned, who being Potent round about thee, thou canst expect no other Protection, Though perhaps the thoughts of the haughtie stop that the *Philadelphia Quakers* met with, when they were so hot at persecuting G. K. and his

his Friends, may in ſome degree check them, and hinder them from doing what otherwiſe they would. Since I was with thee at *Burlington* in 1682. I have thought God Almighty was then fitting *thee for* ſome purpoſe, becauſe of the ſuddain and Miraculous Recovery, in great part of thy Speech, from that extream impediment of Stammering, which thou had when I was with thee two years before; and I remember I heard thee then ſay, thou hadſt it from a Child: I call it Miraculous, becauſe I have known many to have ſuch Impediments, but never before did I know any to looſe it, and Recover their Speech again.

The currant of great part of thy Book excellently confirms my Obſervation of the *Quakers, viz.* That their Religion really conſiſts in a croſs Method to all other Societies of *Chriſtians* that ever were in being; For ſuch things as are indeed Fundamentals of the *Chriſtian Religion*, they account Vicities, Circumſtantials & Smaller matters, and care not how confuſedly they preach them. But what are really Circumſtantials

cumſtantials or ſmaller matters, as Tythe, Mint. &c. (and not of neceſſity for a Chriſtian practice) they make the Fundamentals of their Religion. And yet, as thou haſt noted, they are Hypocritical in the practice of moſt of thoſe things too, as might alſo be inſtanced in divers other things; I will name two.

Firſt, They make it matter of conſcience not to ſing *Davids* Pſalms, and yet they uſe another way of ſinging in their Meetings, and make a great noiſe with it too, eſpecially when any fluent or thundring Preacher comes amongſt them; yea, many of them have written in Poſie or Rhymes, which is to be ſung: and as I remember *W. Baily* and *J. Coal* call ſome Rhimes that they have written by the Name of *Songs*, ſo that it ſeems People may ſing the *Quakers* Writings, but not *David's*, by their allowance.

2dly, They pretend Conſcience not to Honour or Reſpect their Superiours, by putting off the Hat, but they will bow the Body and pray what's the difference? I take bowing the Body to be a greater Reſpect

Respect than doffing the Hat. But though they cannot doff the Hat to others, yet those *Quakers* who are wealthy, that live in great Towns and Cities in *England*, love Hat Honour so well, that they cause their Apprentices to doff their Hats and stand bear headed before them; this their Conscience will allow.

Again, as to *Fighting*, thou has well noted their Hypocrisie and wheeling and turning about both in their Writings, and also in their Actions about *Delaware* River. But I wonder how thou came to neglect that notable Instance of my old Friend and Acquaintance *Walter Clark*, an antient Preacher, now Governour of *Rhode-Island*, who has given several Commissions to Masters of Vessels and Privateers to fight the *French*, *&c.* to defend which and his Commissionating the Officers of the Train-bands under his Government, (and sometimes heading the said Train-bands himself on his lofty prancing Horse, and Souldier-like, caused the Inhabitants to sign the Association on the head of the Drum) brings this Scripture for his De-

fence, *Ephes* 6 12. *We wreſtle not againſt Fleſh and Blood, but againſt Principalities, againſt Powers, againſt the Worldly Governours, &c.*

Thus by little and little, Inch by Inch they come round and can do that which at another time is againſt their tender Conſciences; yet I queſtion whether ever they'll be able to wreſtle down the worldly Governours with only little Guns, till they get great ones; as ſome of them do already maintain in Ships, notwithſtanding their Father *G Fox* his Paper to the contrary. But do they think the world does not ſee their Hypocriſie in this and many other things? Yea ſure, and laughs at them too.

My Friend, I perceive thee not willing to enlarge, elſe I could have aſſiſted thee with many things out of Books, which I ſuppoſe never came to thy ſight, and eſpecially out of the Books of *G Fox*, who was the firſt ſetter up of their Religion, as W. P. declares in his Preface to G. F's Journal; But methinks the world cannot

cannot but see *W. P* turned *Painter* in that Preface; for he there declares the outward Vocation of *G F.* to be a Shepherd, and yet 'tis well known he was a Shoe-maker; But 'tis observable, that in *Luke* 2. we find, that the Shepherds were the first that preached Christ, the worlds Saviour; so G F. was the first that preached the *Quakers Christ*, therefore 'tis convenient he be recorded a Shepherd too, though in truth he was a Shoe maker.—— But in all *W Penns* Preface, nor any where in the Journal can I find, that One *Remarkable* Passage of G F's having the Midwife so long attending on his Wife, expecting her delivery of some Child of Wonder (she being near 59 years of Age) but at last brought forth no Child, and the Midwife dismist No, they thought it not convenient to insert this, though so eminent a Passage; for it would be enough to give the lye to his pretended Spirit of Discerning

But as for *G. Fox* Books, I dare engage, the *Quakers* will never print a Collection of them; for there such a mess of Confu-

ſion as the World never ſaw the like, nor can all their art of Mending, Patching and Painting ever hide it.

I wiſh thou hadſt enlarged upon the *Quakers* exalting their own Sufferings above the Sufferings of Chriſt, and his Apoſtles, and Martyrs, viz. on that "Doctrine that ſays, *The Sufferings of the "People of God* called Quakers) *in this "Age, is greater ſufferings, and more Unjuſt "then in the days of Chriſt, or of the Apoſtles, "or in any time ſince*: Queen Marys *days brought not forth a Suffering more Cruel*—— *What* "was done to *Chriſt*, or the *Apoſtles was chiefly done by a Law, and in great part* "by the *due Execution of a Law*; ſee E. Burroughs Works, *p.* 273.

And though this was Reprinted by the *Quakers* in 16[illegible]2. and alſo lately juſtifyed by the 24 *London Quakers*, yet I affirm it to be a grand vain-glorious Error and wicked Lye. For the Sufferings of all the Saints are not to be compared with the Sufferings of the ever bleſſed *Jeſus*. And yet the *Quakers* ſufferings were neither ſo Great, ſo Cruel, nor ſo Unjuſt, as were the

the Sufferings of the *Apoſtles* or *Martyrs*; for not one *Quaker* had then been put to death, *viz.* in 1657. when that Doctrine was firſt publiſhed. And let the *Quakers* ſhew by what Law the Apoſtles and Martyrs Suffered ſo many various ſorts of Cruel Deaths, by thoſe Bloody Tyrants and how the Law was duly executed on them, or forever be aſhamed of this vain Boaſt, which has no parrellel among *Proteſtants*. Beſides, they come in as Advocates, and plead for all thoſe *Tyrants*, *perſecuting Papiſts*, and *Cruel Iriſh*, that Murdered ſo many Thouſands for Chriſts ſake, ſaying but about ſix Lines off, *And herein it appears the Sufferings to be more Unjuſt, becauſe what the Perſecutors of Old did they did by a Law, and by the due Execution of a Law*, &c.

But ſeeing theſe People have the Impudence to impoſe ſuch things on the World, in their Doctrine, 'tis no wonder that their Books of Controverſie are ſo ſtuft with *groſs Lyes*, *grand Forgeries*, *wicked Perverſions*, *falſe Inſinuations*, and *ſhameful Calumnies*, as are the late Books of

of *S. Jennings*, *T. Ellwood* The *Peningtons*, *G. Whitehead*, *C. Pusey* and others I suppose thou hast seen the Answers to them by *G K*, &c where in these things are more clear. But I must take leave. Only this;

I cannot but smile to see how like men driven to their last shifts, they thrust in the *Revolution of Sou's* into the present Controversie, though it be no part of the Controversie; Nay, they can scarce write a Book, but in that must go at one end or other on't; and this they do, thinking to fright ignorant People from having any converse with *G. K.* or as *S. Fisher* tells the Priests, *It may serve to frighten poor Fools*; though they have made it a worn Threed bare story, by so oft printing it in their Books.

But I am considering where they will now shelter themselves; for they have all along hitherto been battering at *G. K.* for his Contradictions and Inconsistencies between his former and late Books; and though they have done in this just as *S. Fisher* says of those lewd Women

who,

who being moſt Where, call Whore firſt;
yet now G. K. has cut down this Tree, under which they have all along ſheltered themſelves; for he has now not only acknowledged, but alſo Corrected his own Errors in Print. Now what remains, is for them to do the like, or elſe the very World will ſoon diſcern them as dry as the Fig-Tree which our Saviour curſed. *Farewell.*

FINIS.